One Hundred interesting and motivating stories

From

Saheeh Bukhaari

Moulana Muhammed Elias Mathaahiri

Translation edited by
Mufti A. H. Elias
(May ALLAAH protect him)

Contents

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Preface

All praise belongs to ALLAAH and may peace descend upon His chosen Rasul.

It is solely the favour and bounty of ALLAAH that He has granted this unworthy one the good fortune of teaching the most authentic book after the Quraan, 'Saheeh Bukhaari', and also awarded me the opportunity to prepare this compilation of one hundred interesting and motivating stories derived from the authentic Ahaadeeth of Rasulullaah .

The inspiration behind the compilation of this work was the request of one of my sincere friends, who said that many books of stories have been compiled but they contain stories of various calibre; strong, weak, authentic and fabricated, and many a time these books have been compiled merely for leisure reading. How excellent would it be if the stories that have been reported in authentic Ahaadeeth, either related by Rasulullaah himself or related to him, were to be collected and compiled. He then suggested that I take on this noble task, which would be of tremendous benefit, as I teach 'Saheeh Bukhaari' and these stories pass before my eyes every day.

I regarded this as a good fortune for myself for two reasons; firstly because this was a service to Hadeeth and secondly it was also a service to one of the most authentic compilations of Hadeeth, 'Saheeh Bukhaari', and any service to this great work is a good fortune indeed.

The shortage of time that a lecturer of Hadeeth has is apparent and amidst my other responsibilities, I managed to begin efforts in this direction and by the grace of ALLAAH Ta'ala it has finally reached completion. *And all praise belongs to ALLAAH.*

The approach I have adopted in the compilation of this book is that wherever I have reported an incident from Hadeeth, I have highlighted all the moral lessons and benefits derived from it as has been mentioned in the commentaries of 'Saheeh Bukhaari' and other works of Hadeeth. At times there are many benefits that can be learnt from a Hadeeth and I have noted them all, so as increase the benefit to the reader.

I have collected one hundred stories from Hadeeth, all of which are reported in 'Saheeh Bukhaari' which are authentic and free from doubt. This book will prove to be extremely useful for orators and lecturers, who can use this as a source for preparing their sermons and lectures. Relating stories and narratives assists in imparting one's message and in addition it helps in keeping the attention of the audience and since all these stories have been taken from 'Saheeh Bukhaari' there is no doubt with regards to their authenticity. In the same manner that this book will prove to be beneficial to orators it is, by the grace of ALLAAH, a treasury of advice and guidance for all readers.

ALLAAH Ta'ala relates incidents from the stories of the past for two reasons,

"*(O Rasulullaah*) we *(consoled)* narrate to you all the narratives of the Rusul so that your heart may be strengthened *(consoled)* by them *(so that you may take courage from them)*. In these *(narratives)* the truth *(the true state of affairs)* has come to you, as well as advice and a reminder for the Mu'mineen."
(Surah Hood: 120)

Thus one benefit of the stories mentioned in the Quraan was to console the heart of Rasulullaah and another benefit was that it will prevent the Mu'mineen from evil acts. In other words one benefit of the stories related in the Quraan was for Rasulullaah and another was for the Ummat.

Hadhrat Junaid Baghdadi ↦ said, "Stories are an army of the armies of ALLAAH, which strengthen the hearts of His devotees."

The mentor of my Sheikh, Hadhrat Moulana Muhammed Zakariyya ↦, would say, "Stories and narratives are a means of increasing one's Deeni development."

It would be the greatest display of ungratefulness if I would not thank all those who assisted me in the compilation of this book. Firstly I express my heartfelt gratitude to my sincere friend, Hadhrat Moulana Muhammed Shuaib ↦ who is an Ustaad of Hadeeth in Jaamia Hameediyah Paanoli Buruch as well as everyone else who assisted in the compilation of this book. May ALLAAH Ta'ala reward them all abundantly for all their efforts. *Aameen*

I would also like to thank my mentor and guide Hadhrat Moulana Ibraheem Mathaahiri, who is the principal of Jaamia Qaasimiyah Arabiyah Kharod, who has tutored me and trained me as well as assisted in the publication of this book.

It would be most unfortunate if I would fail to thank the founder and principal of Jaamia Hameediyah, Hadhrat Moulana Qaarie Abdul Hameed Sahib, from whose books and supplications I have derived great benefit.

An earnest appeal is made to the readers to please inform the author if they come across any error or shortcoming in this work so that it can be removed in future editions.

The work you see before you is a result of the favours and attention of our esteemed Mashaaikh. May ALLAAH Ta'ala reward them all abundantly. In addition we ask ALLAAH Ta'ala to accept this effort and make it a means for the salvation of the author.

In need of your supplications

Muhammed Elias Mathaahiri
Ustaad of Hadeeth
Jaamia Hameediyah Paanoli
Buruch
Gujarat
India

Also the founder and principal of Jaamia Zakariyya in Bihaar

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Foreword

By
Hadhrat Moulana Sayyid Muhammed Salmaan Sahib
Senior Ustaad of Hadeeth and principal of Mathaahir Uloom Saharanpur

In the name of ALLAAH, Most Gracious, Most Merciful

All praise belongs to ALLAAH and peace and salutations upon His Noble Messenger

Amongst the books of Hadeeth taught in the final year of the Aalim course is 'Saheeh Bukhaari', which ALLAAH Ta'ala has awarded unique acceptance and is referred to as "The most authentic book after the Quraan". The effect of its acceptance by ALLAAH is that Ulama in every age have regarded rendering service to it as a great honour and have thus done so in various avenues. Some have turned their attention towards commentaries and explanation, while others towards teaching and discourse. Some have expounded upon the meaning of its headings and sub-content, while others have dedicated their lives to research upon its narrators and chains of narration. Some have strived in explaining the intricacies and hidden wisdoms of each chapter and sub-chapter while others have written commentaries upon the poems praising this illustrious work and lastly others have compiled the stories reported in it into a separate volume. *May ALLAAH Ta'ala reward them all abundantly.*

The esteemed author, Hadhrat Moulana Muhammed Elias Mathaahiri, is a graduate and profound Aalim from Jaamia Mathaahir Uloom and has for a number of years been teaching 'Bukhaari' in a large Islaamic university in Gujarat. He has gathered all the stories reported in 'Saheeh Bukhaari' into one

treatise, which he has entitled, "One Hundred interesting and motivating stories from Saheeh Bukhaari".

The Quraan and Hadeeth are not books of fables or legends but the incidents related in them have been reported as a lesson from which people can derive benefit.

It was with this very purpose that the respected author set foot in this direction. This unfortunate one was unable to peruse the entire book but found all that he read to be of utmost benefit.

May ALLAAH Ta'ala accept this effort, make it a means of benefit for the Ummat, and reward the author immensely. *Aameen*

Muhammed Salmaan
Jaamia Mathaahir Uloom
Saharanpur
U.P

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Foreword

By
Hadhrat Moulana Hakeem Muhammed Islaam Sahib
Principal of Jaamia Nurul Islaam, Shah Peergeet,
Meerth, U.P

Khalifah of Hadhrat Moulana Qaarie Muhammed
Tayyib Sahib ↦

All praise to ALLAAH and Salutations upon His Nabi.

The respected Moulana Muhammed Elias Sahib, Sheikhul Hadeeth of Jaamia Hameediyah Paanoli Gujarat has compile this book comprising of one hundred Ahaadeeth of 'Saheeh Bukhaari', which all contain some story or incident. He then explained the laws and benefits derived from this Hadeeth in a simple and easy manner.

The respected author was hardworking and dedicated from his student days; a friend of research and study. Immediately after graduation he began teaching and writing on' Saheeh Bukhaari' and is proficient in the sciences of Hadeeth.

The book before you is the second work of Hadhrat Moulana; having penned 'Faidhaanul Baarie ala Thulaathiyaatil Bukhaari' before this, which has gained acceptance by the Ulama and common masses alike.

I was granted the good fortune of having to read through this work and have arrived at the conclusion that this is not only beneficial for orators, lecturers and Ulama but even more beneficial for the general Ummat and a personification of the verse, "And remind them. For verily a reminder is beneficial for the believers".

To add to the credit of the author, he has also now become of those fortunate individuals who have been given the glad

tidings by Rasulullaah of being a Faqeeh and becoming entitled to the intercession of Rasulullaah in the following Hadeeth;

من حفظ على امتى اربعين حديثا فى امر دينها بعثه الله فقيها, و كنت له يوم القيامة شافعا و شهيدا

"Whoever imparts to my Ummat forty Hadeeth regarding their Deen, ALLAAH Ta'ala will raise him as a Faqeeh on the Day of Qiyaamah and I will be a witness and intercessor for him on the Day of Qiyaamah."

In my humble opinion, while Ulama and students will undoubtedly derive benefit from this book, a copy of it should be placed in every Masjid so that the common masses may also read and benefit from the authentic and reliable stories related in it.

'Saheeh Bukhaari' is the most authentic book after the Noble Quraan and scholars have rendered services to it in every age, whether teaching or writing, and now included in this golden chain is this noble effort. May ALLAAH Ta'ala accept it in the same manner that he accepted the efforts of the earlier scholars. *Aameen*

Muhammed Islaam
Principal Jaamia Nurul Islaam
Meerth
U.P

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Acknowledgement

By

Hadhrat Moulana Abdullaah Kapodrawi Sahib
Former principal of Falaah Daarain Tarkashwar,
Surat, Gujarat

In the name of ALLAAH, Most Gracious, Most Merciful

All praise belongs to ALLAAH who revealed in his Noble Book the best of narratives so as to make firm the hearts of his servants. Peace and salutations upon His Nabi and Rasul who related parables and narratives of the pious to his Ummat so as to broaden their understanding and guide them and emulate them, and may peace and salutations descend upon his progeny, his companions, and those who followed them.

Ulama are unanimous that stories and story telling are the best means of educating and teaching both the young and old. A philosopher of our country once wrote a book entitled, 'Neech Taneer', for the emperor of the time wherein he used stories of animals and birds to advise the emperor. It has been translated into various languages. In Arabic it is entitled, 'Kaleelah wa Damnah' and is a famous work of Arabic grammar.

The Noble Quraan has related many incidents of the previous nations which contain deep lessons and Rasulullaah also related such stories to the Sahabah on many occasions.

In a similar manner the saints also used stories and parables as a means of rendering spiritual advice to their disciples. The books of Sheikh Sa'adi, Allaamah Jalaaludien Rumie, and others are excellent examples in this regard. Hadhrat Junaid Baghdadi AR was definitely correct when he said that stories are an army from the armies of ALLAAH which strengthen the hearts of His devotees. The use of stories and narratives in teaching is an excellent manner of imparting moral lessons.

The Ulama are unanimous that the book of Imaam Bukhaari ↦, 'Al-Jaamie As-Saheeh', is the most authentic book after the Noble Quraan and as a result the stories related in this book are also authentic and free from any doubt.

We have high hopes that this book will be of benefit for all. This was a great service and may ALLAAH Ta'ala accept it. May ALLAAH Ta'ala also grant the author a great reward. *Aameen*

Wassalaam
Abdullaah Kapodri
While in Toronto
Canada
23 Rajab 1431
5 June 2010

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Commendation

By
Hadhrat Moulana Ibraheem Sahib Mathaahiri
Principal Jaamia Qaasimia Arabiyah, Buruch, Gujarat

In the name of ALLAAH Ta'ala
Praise to ALLAAH and salutations upon His Nabi

The books of Hadeeth number in the thousands, which contain advices and guidance for every aspect of human life. These books are well-known, and reliable and from these thousands of books the most authentic book after the Quraan, 'Saheeh Bukhaari'. Let alone every Aalim and student of Deen, even the common masses are familiar with the name 'Bukhaari', with love for it having set firmly in their hearts after hearing its numerous virtues from the mouths of the Ulama. The term "Most authentic book after the Quraan" is known by all and sundry.

Hujjatul Islaam and rector of Darul Uloom Deoband Hadhrat Moulana Qaasim Nanotwi A.R referred to three books as being the most extraordinary;

1) Noble Quraan
2) Saheeh Bukhaari
3) Mathnawi Shareef

Keeping in mind the benefit and superiority of 'Saheeh Bukhaari' Ulama of every generation up to this very day have rendered numerous services to this masterpiece. Flowers of every colour and type are now present in this garden of Bukhaari, with every colour different from the next and each commentary more extraordinary then the next.

The book before you at this moment is 'One hundred interesting and motivating stories of Saheeh Bukhaari', which was written by Hadhrat Moulana Muhammed Elias Mathaahiri Sahib, Sheikhul Hadeeth of Jaamia Hameediyah Paanoli Gujarat. Among the selections from 'Saheeh Bukhaari', Abridged 'Saheeh Bukhaari' and pearls of 'Saheeh Bukhaari' is this hundred stories from 'Saheeh Bukhaari' or Stories of Hadeeth or even call it stories of the Ambiyaa and pious which have been extracted from the 'Saheeh' of Imaam Bukhaari, as is apparent by the name of the book. There is no need for elucidation of the authenticity of these narrations or of the reliability of the author.

A white ant is but a small creature and cannot carry a heavy weight but nonetheless this unworthy one has been asked to write a few words. This is also one manner in which our elders teach those younger than them. **Nevertheless after paging through the book, its radiant rays are manifest and without a doubt this book is a treasury for the reformation of one's Imaan, Aqeedah, perception, Ibaadat, practice, dealings, social interaction and character.** This is the personification of "Stories of the earlier and latter". The added commentaries only increase its splendour and shine out like pearls making it "light upon light".

How excellent it would be if the orators instead of relating baseless narratives report these incidents which have been narrated through a reliable chain that would most certainly lead to their spiritual reformation.

We ask ALLAAH Ta'ala to accept this noble effort of the author. *Aameen*

Ibraheem Mathaahiri
Principal Jaamia Qaasimiyah Arabiyah
Buruch, Gujarat,
28 June 2010

Commendation

By
Hadhrat Moulana Qaarie Rasheed Ahmed Ajmeri Sahib
Sheikhul Hadeeth Jaamia Ashrafia, Rander, Surat, Gujarat

In the name of ALLAAH, Most Gracious, Most Merciful

We praise ALLAAH and send salutations upon His noble messenger

Hadhrat Sheikhul Hadeeth Moulana Muhammed Elias Mathaahiri Sahib thought of me and I was astonished that he would think of this unworthy one. Then at the same time he informs me of his compilation of a hundred interesting and motivating stories from Saheeh Bukhaari, in which he fulfilled a new and necessary service. He then sent me a copy of it to peruse.

On one hand is the excellence of 'Saheeh Bukhaari' and on the other the depth of knowledge and deep insight of Sheikhul Hadeeth Hadhrat Moulana Muhammed Elias Sahib, who has been teaching 'Saheeh Bukhaari' for a number of years.

I was then ordered to pen a few words on the book and the readers will be able to discern for themselves that this is but the words of a mere student.

To compile such a work while preoccupied with the responsibilities of teaching is in itself an amazing feat then to add beneficial advices and explanations to each story only embellishes it further. Each line is extraordinary and each point

amazing. This is a unique book for both Ulama and non-Ulama. May ALLAAH Ta'ala make it beneficial and grant us all the ability to benefit from it and grant it acceptance in His court.

Rasheed Ahmed Ajmeri
Rasheed Manzil
Ajmeri Street
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Commendation

By
Hadhrat Moulana Muhammed Shuaib Aalim Sahib Mathaahiri
Ustaad of Hadeeth Jaamia Hameediyah Paanoli, Buruch, Gujarat

In the name of ALLAAH, Most Gracious, Most Merciful

The Noble Quran is a guide for a complete way of life and a complete encyclopaedia for every principle, law, and facet of Deen. The responsibility of its protection was taken on by ALLAAH Ta'ala Himself and the explanation and commentary of the Quraan was made by Rasulullaah through his speech, actions and character.

The life, habits, manners, Hadeeth, actions, character, and mannerisms have all been recorded for the Ummat in various books of Hadeeth, from which the entire Ummat derives benefit and quenches their thirst.

However amongst all the books of Hadeeth, which are famous and well known, superiority belongs to 'Bukhaari Shareef' which has a status which no other book has. "The most authentic book after the Noble Quraan is 'Saheeh Bukhaari" is the unanimous opinion of all the Ulama. **The dream of Hadhrat Abu Zaid Marwazi (↦) also testifies to the superiority of 'Saheeh Bukhaari'; in which Rasulullaah referred to it as his own book.** It is 'Saheeh Bukhaari' that is relied upon most after the Noble Quraan. From the time Imaam Bukhaari compiled this book to this very day, every Islaamic institution has taught this book with special care and attention. The most service rendered to any

compilation of Hadeeth has been rendered to 'Saheeh Bukhaari'. Scholars of every age and authors in every era have all penned works and rendered services in various ways to this great work.

Hadhrat Moulana Muhammed Elias Mathaahiri Sahib, Sheikhul Hadeeth of Jaamia Hameediyah Paanoli, has written this book entitled "One hundred interesting and motivating stories of Saheeh Bukhaari", which is a new and most important service. In this manner he has presented one hundred incidents reported in 'Saheeh Bukhaari' before the Ummat in a simple and easy to read manner.

The book before you is filled with important laws and lessons, inspirational stories, words of wisdom, with each story amazing and each containing a lesson, which contain a host of topics for orators and lecturers.

The respected author has been gifted with unique intelligence and aptitude and is an expert in teaching, lecturing and writing which has made him the envy of his peers. Very few are gifted with the capabilities, knowledge, understanding, and approach of Hadhrat Moulana. I remember his days as a student when he would spend every moment in the service of his teachers, punctual with his lessons, research and review, which is why he was the apple of the eye to all his teachers.

The respected author after graduating from Mazaahir Uloom began teaching at Jaamia Rasheediyah and Madressah Faidhul Uloom, where he was the Sheikhul Hadeeth. In fact he taught nearly all the books in these institutions. **He has now been the Sheikhul Hadeeth of Jaamia Hameediyah for fifteen years and at the same time teaches various books in the fields of Fiqh, Tafseer, and other sciences.** Thus one can say that he has taught every single book from the first to the last year.

At the same time, seeing the poverty of his people and their lack of education, he decided to establish a Madressah for them and after constant effort, "Jaamia Zakariyya" was opened and the thirst for knowledge of the entire locality was satiated.

All praise belongs to ALLAAH! Under his leadership this institution is growing from strength to strength on a daily basis and in addition to the secondary and tertiary courses of Islaamic sciences, a primary school has been opened in which the Quraan and basic Arabic grammar is taught. Over four hundred students of which two hundred and fifty reside in the Madressah attend the institution.

May ALLAAH Ta'ala allow this institution to grow and safeguard it from all forms of trial and tribulation. May ALLAAH Ta'ala reward the principal, teaches and staff of this institution abundantly and grant them the best in the Aakhirah. *Aameen*

In addition to this, the author has established various smaller institutions dedicated to teaching the Quraan which also provides a great service to the people around.

Two years previously, Hadhrat Moulana rendered his first service to 'Saheeh Bukhaari' when he wrote an in depth commentary upon the 'Thulathiyaat'[1] of Imaam Bukhaari, which is entitled "Faidhaanul Baarie ala Thalathiyaatil Bukhaari", which has gained immense popularity among the Ulama and non-Ulama alike.

On one hand is remains occupied with the responsibilities of teaching and tutoring and on the other research and writing. Then too he continues to fulfil the duties of propagation and

[1] Thulathiyaat refers to all those Ahaadeeth which contain only three chains of narration between Rasulullaah and the author.

delivering sermons. Amidst all these activities, he is also the principal of Jaamia Zakariyya and oversees all its affairs. ALLAAH Ta'ala has surely favoured Hadhrat Moulana and has gained acceptance both from ALLAAH and the masses. This is defiantly a sign of being loved by ALLAAH when ALLAAH Ta'ala takes such service from a person.

May ALLAAH Ta'ala shower every effort of Hadhrat Moulana with even more acceptance and spread his influence across the lands. May ALLAAH Ta'ala accept this book and make it a means of benefit for the entire Ummat and a source of salvation and guidance. *Aameen*

Muhammed Shuaib Mathaahiri
Ustaad of Hadeeth
Jaamia Hameediyah
Paanoli, Buruch
Gujarat

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Story 1

A Jew is blessed with Islaam on account of tending to Rasulullaah □

Hadhrat Anas bin Maalik ؓ narrates that a young Jewish youth by the name of Abdul Quddoos would tend to Rasulullaah □. One day he became ill and Rasulullaah □ went to see him and sat near his head, urging him to embrace Islaam. The youth looked to his father, who said, "Obey whatever Abul Qaasim □ says." The youth then accepted Islaam and Rasulullaah □ said after leaving, "All thanks is to ALLAAH, who saved this youth from the fire of Jahannam." (Saheeh Bukhaari Hadeeth: 1340 Page: 181)

-Through the blessings of attending to Rasulullaah □, ALLAAH Ta'ala favoured this Jewish youth with Islaam. The service one renders to the friends of ALLAAH and pious is not without benefit and on account of it will bestow upon a person the favours of this world and Aakhirah. The inner and outer self will become cleansed and inevitably praiseworthy traits will become one's second nature. A person said quite accurately,

“Good company will make one good and bad company will make one bad”

- One also learns from this incident that if an understanding child does not embrace Islaam then he will be punished as Rasulullaah □ said regarding this youth, "All thanks is to ALLAAH, who saved this youth from the fire of Jahannam."

- One also learns that a person should visit his Kaafir neighbour when he falls ill so that he can see the beauty of Islaam and thus become a means of him embracing Islaam.

- This also proves that a person can take service from a Kaafir and from a child, and that it is correct to invite an understanding child towards Islaam.

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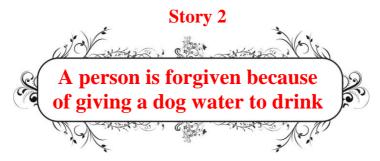
Story 2

A person is forgiven because of giving a dog water to drink

Hadhrat Abu Hurairah narrates that Rasulullaah said, "A person was travelling when he was overcome with intense thirst. He then reached a well and went down into it to drink some water. When he climbed back out, he saw a dog panting its tongue and on account of its thirst was licking the mud. The man thought to himself that the dog must be as thirsty as I was and so descended into the well again and filled his leather sock with water, which he gave to the dog to drink. ALLAAH Ta'ala accepted this action of his and forgave all his sins." The Sahabah asked, "O Rasulullaah! Will we also be rewarded for showing kindness to these animals?" Rasulullaah replied, "There is reward for every living thing (showing kindness to any living creature will warrant reward from ALLAAH)." (Saheeh Bukhaari Hadeeth: 2302 page: 318)

- This Hadeeth instructs us to show kindness to people and illustrates the reward and forgiveness a person attained on account of showing kindness to a dog so if a person were to show kindness to his fellow man then a greater reward must lay in store for him.

- To give another water to drink or make means of water being available is a great act of Ibaadat and an extremely meritorious act. Some Taabi'een have even stated that a person who has excessive sins should give people water to drink because if a person could be forgiven because of giving a dog

water to drink then what is your opinion of that person who gives a fellow believer water to drink.

- Hadhrat Ibn Teen ↦ reports that a person was close to death when he was asked what he thought to be his greatest action and he replied, "Giving others water to drink." In another Hadeeth it is reported that Rasulullaah was asked which was the greatest charity one could give and he replied, "Giving others water to drink is the best charity."

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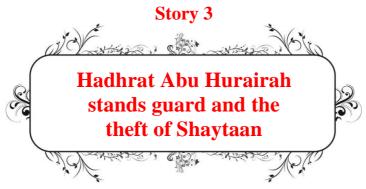
Story 3

Hadhrat Abu Hurairah stands guard and the theft of Shaytaan

Hadhrat Abu Hurairah narrates that Rasulullaah instructed him to stand guard over the Zakaat of Ramadaan (i.e. Sadaqaatul Fitr). He was standing guard over it that night when a person arrived and began taking from the treasury. Hadhrat Abu Hurairah caught him and he began to plead, "I am a poor person, I have small children who are in dire need." Hadhrat Abu Hurairah says that he let him go after hearing his heartfelt pleas. The next morning Rasulullaah asked him, "O Abu Hurairah! What happened to your prisoner last night?" Hadhrat Abu Hurairah replied, "O Rasulullaah! He complained of his poverty and needs of his children because of which I felt sorry for him and let him go." Rasulullaah then said, "He lied to you and he will come again."

Hadhrat Abu Hurairah states, "I was convinced that he would come again on account of the words of Rasulullaah, so I stood guard waiting for him." When he came the second night, Hadhrat Abu Hurairah captured him again and intended to take him before Rasulullaah.

However once again he pleaded, "I am a poor person, and I have small children who are dire need." Hadhrat Abu Hurairah felt sorry for him and once gain let him go. The next morning Rasulullaah asked him, "O Abu Hurairah! What

happened to your prisoner last night?" Hadhrat Abu Hurairah replied, "O Rasulullaah ! He once again complained of his poverty and needs of his children because of which I felt sorry for him and let him go." Rasulullaah then said, "He lied to you and he will come again tonight." Hadhrat Abu Hurairah once again stood guard waiting for him and again captured him. Hadhrat Abu Hurairah said to him, "Today I will most definitely take you to Rasulullaah as this is the third time that I have caught you stealing and each time you promise me that you will never do it again but you continue to do so. The man replied, "If you let me go this time, I will teach you something that ALLAAH Ta'ala will cause you to benefit from. **"Hadhrat Abu Hurairah enquired what it was and he replied, "When you lie down on your bed at night then recite Aayatul Kursi and through the blessings of this verse, ALLAAH Ta'ala will appoint an angel to safeguard you the entire night and Shaytaan will be unable to come even near to you until the morning."** Hadhrat Abu Hurairah then let him go once again.

The next morning Rasulullaah asked him what had happened to his prisoner and Hadhrat Abu Hurairah replied, "O Rasulullaah ! He taught me a few words and convinced me that it would benefit me because of which I let him go." Rasulullaah asked what those words were and he replied, "He said that when I lie down to sleep at night, I should recite Aayatul Kursi because of which ALLAAH Ta'ala will appoint an angel to stand guard over me until morning and Shaytaan will be unable to even get close to me." (The Sahabah had a remarkable zeal for knowledge and strived to learn as much they could) Rasulullaah replied on hearing this, "Even though he is a liar, he has told you the truth. O Abu Hurairah ! Do you know who your prisoner was the past three nights?" Hadhrat Abu Hurairah answered that

he did not know and Rasulullaah informed him, "It was Shaytaan."
(Saheeh Bukhaari Hadeeth: 2254 page 310)

- This Hadeeth teaches us the best form of protection, easy and simple, which if a person strives to follow and recites Aayatul Kursi then ALLAAH Ta'ala will appoint an angel to protect him. However as a result of our own neglect and carelessness we have deprived ourselves of it and fail to derive benefit from it even though this prescription is certain and without doubt. May ALLAAH Ta'ala safeguard the health, wealth, possession, and lives of all believers and grant them the ability to be grateful for this bounty and take advantage of it. One also learns from this incident that a criminal can be forgiven before he is taken before the judge.

- One also learns from this Hadeeth that Shaytaan is capable of informing one of something that can be of benefit and can also speak the truth if he intends to. This Hadeeth is a proof of the Nabuwwat of Rasulullaah □ and also one of his miracles that he enquired about the prisoner without Hadhrat Abu Hurairah ↔ telling him anything.

- We also learn that Shaytaan is able to take different forms, which is an ability granted by ALLAAH Ta'ala, just as Shaytaan in this incident came in the form of a human. One also learns that if a thief has an excuse, he may be forgiven and given a warning.

- This Hadeeth in addition to enumerating the virtues of Aayatul Kursi also teaches us that a person can be excused up to three times and this also is proven from the incident of Hadhrat Moosa _ and Hadhrat Khidr _.

- We also learn that Sadaqaatul Fitr should be given out before Eid night as it was gathered before Eid in the incident above and Hadhrat Abu Hurairah ↔ was deputed to stand guard over it.

-We also learn that one can seek knowledge from a person who does not practice upon his knowledge even though it is best to seek knowledge from a pious, ALLAAH-Fearing and practicing Aalim.

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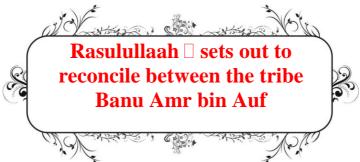
Story 4

Rasulullaah □ sets out to reconcile between the tribe Banu Amr bin Auf

Hadhrat Sahal bin Sa'ad Saa'idi narrates that Rasulullaah □ set out to reconcile between the tribe of Banu Amr bin Auf who lived in Qubaa. The time of Salaah arrived and Rasulullaah □ had still not yet returned. Hadhrat Bilaal requested Hadhrat Abu Bakr to lead the Salaah and he agreed. Hadhrat Abu Bakr had begun performing the Salaah when Rasulullaah □ returned and stood in the first row. The Sahabah began to clap the back of their hands so as to notify Hadhrat Abu Bakr of the arrival of Rasulullaah □ but Hadhrat Abu Bakr continued the Salaah.

When all of them began clapping the back of their hands then only did Hadhrat Abu Bakr understand and saw through the corner of his eye, Rasulullaah □ standing in the row behind him. Rasulullaah □ signalled for him to continue with the Salaah and Hadhrat Abu Bakr praised ALLAAH for granting him this honour, after which he stepped back and Rasulullaah □ completed the Salaah. After the Salaah Rasulullaah □ enquired, "O Abu Bakr ! Why did you still step back after I signalled for you to complete the Salaah?" Hadhrat Abu Bakr replied, "The son of Abu Quhaafah (Hadhrat Abu Bakr) is not worthy of performing the Salaah in the presence of the Rasul of ALLAAH." Rasulullaah □ then addressed the

Sahabah, "Why did you all start clapping your hands; if something arises in Salaah and you wish to make the Imaam aware of it then recite the Tasbeeh loudly as then he will become aware of you. **Clapping the back of the hand is specifically for women,** if they are in Salaah and wish to make the Imaam aware of something. (Since their voices should also be hidden, clapping the back of the hand has been specified for them).
(Saheeh Bukhaari Hadeeth: 675 page: 94)

- It befits the ruler of the Muslims to reconcile between the believers if any argument or fight breaks out between them. He should strive to unite them and end their dispute. The importance of this can be gauged from the fact that when Rasulullaah learnt that a dispute had broken out among the Banu Amr bin Auf in Qubaa, he set out to reconcile between them. Reconciling between the believers is a meritorious act and is an order of the Quraan such that to lie in order to reconcile between people is permissible.

- We also learn from this Hadeeth that to peer out from the corner of one's eyes out of necessity in Salaah is permissible as has been proven from the actions of Rasulullaah himself, and if done without necessity then it is Makruh (disliked).

- The ruler should ask his subjects the reason for failing to execute his orders before reprimanding them in the same manner as Rasulullaah asked Hadhrat Abu Bakr . We also learn that a minor action does not break Salaah.

- If Salaah is being performed with Jamaat and the Musallee wishes to make the Imaam aware of something then he should recite Tasbeeh loudly. In addition if a person attains any worldly or Deeni position, he should express his gratitude to ALLAAH in the same manner as Hadhrat Abu Bakr lifted his hands and expressed his gratitude to ALLAAH when

Rasulullaah expressed his reliance upon Hadhrat Abu Bakr and instructed him to complete the Salaah. However Hadhrat Abu Bakr out of humility and respect of Rasulullaah stepped back and allowed Rasulullaah to complete the Salaah.

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Story 5

A tailor invites Rasulullaah □ for meals and Rasulullaah □ accepts

Hadhrat Anas bin Maalik ؓ narrates that a tailor invited Rasulullaah □ for meals and he accompanied Rasulullaah □. The host presented bread and curry before Rasulullaah □, which contained pieces of meat and calabash in it. Hadhrat Anas ؓ narrates that he saw Rasulullaah □ searching for the calabash in the dish and ever since then he developed a liking for calabash."

(Saheeh Bukhaari Hadeeth: 2045 page: 281)

- The first thing we learn from the Hadeeth is that accepting an invitation is Sunnat as Rasulullaah □ himself accepted the invitation.

- Secondly we learn of the humility of Rasulullaah □ that he would accept the invitation of simple people such as the tailor and would honour their invitation as well.

- Thirdly we learn of the intense love Hadhrat Anas bin Maalik ؓ had for Rasulullaah □.

- **Fourthly we learn that calabash is superior to all other vegetables.** It is for this reason that some Ulama have said that if a person is informed that Rasulullaah □ loved calash and he

in turn replies that he does not then there is fear of him falling into Kufr.

- We also learn that if a plate of food is placed before a specific person then he alone has the right to eat from it but if the food is presented for all then each may partake of it from the portion closer to him. The method to be followed in this regard is as follows; if there is only one type of food in the tray then each person should eat from the portion closer to him but if there are various types of food in it then a person may reach to which ever portion he may eat from.

- **This Hadeeth establishes the virtue of eating Thareed,** that is to beak pieces of bread into the curry and then eat it, as its virtue has been explicitly mentioned in Hadeeth.

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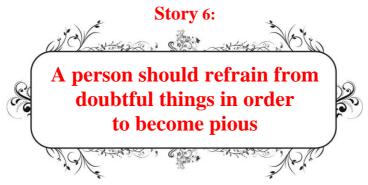
Story 6:

A person should refrain from doubtful things in order to become pious

Hadhrat Ummul Mu'mineen Hadhrat Aisha narrates that Utbah bin Abi Waqqaas made a bequest to his brother Hadhrat Sa'ad bin Abi Waqqaas that the son of Zumu'ah's slave is his and he should therefore take him under his care. On the occasion of the conquest of Makkah, Hadhrat Sa'ad bin Abi Waqqaas took him and claimed that he is the son of his brother (i.e. his nephew) and that he had made a bequest for him to take his son under his care. Abd bin Zumu'ah stood and said that he was his brother and the son of his father's slave and was born in his father's home.

Nevertheless they presented their claims before Rasulullaah ; Hadhrat Sa'ad bin Abi Waqqaas said that he was the son of his brother and his brother had made a bequest in this regard whereas Abd bin Zumu'ah claimed that it was his brother and the son of his father's slave, who was born in his home. Rasulullaah ruled in favour of Abd bin Zumu'ah saying, "The child will stay with Abd bin Zumu'ah as the rule is that the child will be ascribed to the home in which it is born and the share of the fornicator is pelting." **Rasulullaah then instructed Hadhrat Saudah bint Zumu'ah, the blessed wife of Rasulullaah , to observe Hijaab from the boy as he had a striking resemblance to Utbah bin Abi Waqqaas. The boy**

never saw the face of Hadhrat Saudah bint Zumu'ah until he passed away.

(Saheeh Bukhaari Hadeeth 2007 page: 276)

- During the period of Ignorance it was common for a female slave to fornicate with many men and if she were to conceive then any one of them could claim to be the father of the child and the lineage would be ascribed to him and would be brought up by him.

This Hadeeth refers to an incident of this nature. Utbah died as a Kaafir and was among the worst enemies of Islaam but his brother, Hadhrat Sa'ad bin Abi Waqqaas ↔ was among the esteemed companions of Rasulullaah . Zumu'ah had a slave with whom Utbah fornicated and when he was about to die, he made a bequest to Hadhrat Sa'ad bin Abi Waqqaas to take care of the child after it was born. Hadhrat Sa'ad then migrated to Madinah and all ties with the people of Makkah were broken.

The child was born and Hadhrat Sa'ad bin Abi Waqqaas ↔ could take it under his care. Even though the brother was a Kaafir and had given great difficulty to Rasulullaah , Islaam still encourages one to fulfil the rights of one's blood relatives. This is why Hadhrat Sa'ad bin Abi Waqqaas ↔ wished to fulfil the bequest of his brother on the conquest of Makkah and take him under his care but the son of Zumu'ah, Abd bin Zumu'ah, who was the brother-in-law of Rasulullaah , prevented this from happening and countered the claim of Utbah bin Abi Waqqaas.

Rasulullaah ruled that the law of Islaam is that a child will be ascribed to the person in whose home or ownership it is born. Thus the child was ruled to be the brother of Abd bin Zumu'ah and custody was granted to him. However since the child

resembled Utbah bin Abi Waqqaas in every way, there was doubt that this child might actually be the son of Utbah. Thus Rasulullaah ruled in accordance with the laws of Islaam that the child will be taken to be the son of Zumu'ah and as precaution, on account of his resemblance to Utbah, advised Hadhrat Saudah not to regard him as her brother and observe Hijaab from him. **Hadhrat Saudah observed Hijaab from him throughout her life and he never saw her face. This is the law of Shari'ah that as long as something is not clearly Halaal then one should refrain from it so as to safeguard oneself from unknowingly indulging in Haraam.** To only partake or indulge in that which is clearly Halaal is the quality of a true believer.

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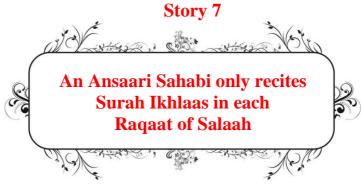
Story 7

An Ansaari Sahabi only recites Surah Ikhlaas in each Raqaat of Salaah

Hadhrat Anas bin Maalik narrates that a Sahabi was Imaam of Masjid-Qubaa and it was his habit that he would recite Surah Ikhlaas before reciting any other Surah after Surah Faatihah. This was his practice n every Raqaat. A few of his companions complained about this to him, asking why he recited Surah Ikhlaas before every Surah and did not suffice with it only, thus he should not recite it or suffice upon it only. He replied to them, "I cannot discard it, if you wish for me to perform the Salaah then I will always recite it but if you do not like how I am performing the Salaah then I will not perform it any longer."

People regarded him as superior to them and did not like that he not perform the Salaah, therefore they mentioned what had happened to Rasulullaah and he asked the Sahabi, "Why do you not perform the Salaah in the manner that your companions are asking you to and why do you regard it as necessary to recite this Surah in every Raqaat?" He replied, "O Rasulullaah ! I love this Surah." Rasulullaah remarked, **"May your love for this Surah take you to Jannat."**
(Saheeh Bukhaari Hadeeth: 766 page: 107)

- We learn from this Hadeeth that it is permissible to recite two Surahs in one Raqaat of Salaah; this is the

unanimous opinion of the four Imaams of Fiqh. It has been reported in many Ahaadeeth that Rasulullaah recited two Surahs in one Raqaat of Salaah.,

- We also learn that if any person specifies a specific Surah for every Salaah due to his attachment to it then it is permissible and will not be regarded as discarding the other Surahs of the Quraan.

- This also establishes that the Imaam should be the most superior person of the town and it also establishes that it is Makruh to perform Salaah behind a person who is disliked for leading the Salaah. However dislike of him must be on account of Deen and not worldly reasons

- It is also apparent that Rasulullaah giving him the glad tidings of Jannat means that Rasulullaah approved of his actions.

Surah Ikhlaas discusses the qualities of ALLAAH Ta'ala, His Oneness and independence and having no partner. It is for this reason that it has been reported in some narrations that Surah Ikhlaas is equivalent to one third of the Quraan.

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Story 8

Hadhrat Asmaa's kind treatment to her disbelieving mother

Hadhrat Asmaa binte Abi Bakr narrates that during the time when Rasulullaah had signed the treaty of Hudaibiyah her mother along with her grandfather, Haarith bin Mudrik came to visit her. She asked Rasulullaah, "O Rasulullaah! My mother has come and wishes to see me; should I show kind treatment to her?" Rasulullaah replied, "Yes! Show kind treatment to her."
(Saheeh Bukhaari Hadeeth: 3080 page: 452)

- Hadhrat Asmaa's mother's name was Qaylah. Hadhrat Asmaa and Hadhrat Aisha have a common father but Hadhrat Aisha's mother was Hadhrat Umie Rumaan.

- We learn from this Hadeeth that one should still show kind treatment to one's disbelieving relatives and treat them with the same respect as one would treat ones' Muslims relatives. This Hadeeth is a proof for those who say that it is incumbent upon Muslim children to see to the well being of their Kaafir parents.

- A great virtue is learnt about Hadhrat Asmaa, who is the elder sister of Hadhrat Aisha, that she did not make any decision on her own with regards to her mother but instead asked Rasulullaah for the Shar'ie ruling. When

Rasulullaah instructed her to show kind treatment to her mother then only did she allow her mother in. Why should she not have such a strict attitude of obedience and compliance when she is the daughter of Hadhrat Abu Bakr ↔ and the wife of Hadhrat Zubair bin Awaam ↔?

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Story 9

Hadhrat Safiyyah comes to meet Rasulullaah ﷺ in I'etikaaf

Hadhrat Safiyyah, the beloved wife of Rasulullaah ﷺ, narrates that she came to meet Rasulullaah ﷺ when he was sitting for I'etikaaf in the final ten nights of Ramadaan. When Hadhrat Safiyyah stood to leave after meeting Rasulullaah ﷺ, he stood with her and walked with her to the door of Hadhrat Umie Salamah, whose house was adjacent to the Masjid. Two Ansaari Sahabah passed them, Hadhrat Usaid bin Hudhair and Hadhrat Abaad bin Bishr, and **Rasulullaah ﷺ said to them, "Wait for a moment, this is my wife Safiyyah binte Huyay and not some other woman."** They both replied, "SubhanALLAAH! O Rasulullaah ﷺ!" They were both aggrieved troubled that Rasulullaah ﷺ would think that they would thought otherwise. Rasulullaah ﷺ added, "Shaytaan runs through a person like blood flowing in the veins. I feared that perhaps some doubt might arise in your minds."
(Saheeh Bukhaari Hadeeth: 3006 page 437)

- This Hadeeth teaches us that a person should stay away from such instances that might cast a doubt upon one's character. Even though these two Sahabah had no doubts regarding Rasulullaah ﷺ, he clarified matters so that there would be no room for doubt saying, "This is my wife Safiyyah binte Huyay and not some other woman." despite them being troubled by this statement. Rasulullaah ﷺ was sent into this

world as a practical example and clarified the matter so that no person may have any reservations whatsoever as Shaytaan creates doubts in the minds of man and flows through a person like blood through the veins, creating evil thoughts. If a person is evil or sinful and then repents then he can become a saint in the eyes of ALLAAH but if people regard a person as evil then he has no honour and they will always speak ill of him.

- **We also learn from this Hadeeth that if a person is sitting in I'etikaaf then his wife may come to meet him.** It is not prohibited nor is there any wrong in it. How can it be wrong when it is proven from Rasulullaah □? Many people sit in I'etikaaf and refrain from talking to everyone entirely, thinking this to be an act of Ibaadat. If they have any need then they write it down instead of speaking. This is incorrect and against the laws of Shari'ah. If talking in I'etikaaf was impermissible then Rasulullaah □ would not have spoken and his blessed wives would not have come to meet him in the Masjid. In fact to regard keeping silent in I'etikaaf as an act of worship is a sin. Undoubtedly a person should spend his time in recitation of the Quraan, Dhikr, and Salaah and refrain from futile worldly talk but keeping silent entirely is incorrect.

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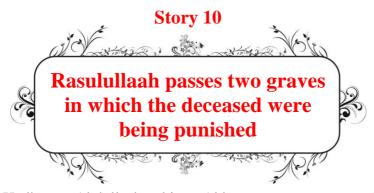
Story 10

Rasulullaah passes two graves in which the deceased were being punished

Hadhrat Abdullaah bin Abbaas narrates that Rasulullaah once walked pass a garden in Madinah and heard two people being punished in their graves. Rasulullaah then said, "They are being punished in their graves; one is being punished because he never safeguarded himself from urine drops and the other is being punished because he used to carry tales." Rasulullaah then asked for a date branch to be brought, which he broke into two and placed in each of the graves. The Sahabah enquired why Rasulullaah had done that and he replied, **"As long as these two branches do not dry their punishment will be lessened."**
(Saheeh Bukhaari Hadeeth: 18 page: 35)

- Carelessness with regards to urine drops and carrying tales (between two people so as to create an argument between them) are major sins and a common cause of punishment in the grave. Therefore a Mu'min should safeguard himself from indulging in such sins.

- Urine is impure and the Shari'ah has stressed on protecting oneself from it. This is why it has been reported in Hadeeth, "Safeguard yourself from urine drops as most often punishment in the grave is because of it." Urine itself is harmful in its makeup and consists of various toxins and is dangerous to the

health. In addition its smell is repulsive and disliked by every person who is sound in his intellect.

- Carrying tales is another evil disease which harms the one who carries it; destroying his reputation, and others as well. This is why it is a cause of punishment in the grave. May ALLAAH Ta'ala safeguard the entire Ummat from these two evil traits.

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Story 11

The stone that ran away with Hadhrat Moosa's _ clothes

Hadhrat Abu Hurairah ‎ narrates that Rasulullaah said, "In the previous Ummat of the Bani Israa'eel, they would all bath together at the same time completely naked such that they could see each other. However Hadhrat Moosa _ would take a bath alone in order to save himself from this lewdness. On account of this they would say that Hadhrat Moosa _ does not bath with all of them because he suffered from hernias. On one occasion Hadhrat Moosa _ secluded himself to take a bath and placed his clothes on a rock. As soon as he turned the rock began to move and ran away with his clothes and Hadhrat Moosa _ ran behind it. Hadhrat Moosa _ was calling out to it, "O rock! Return my clothes. O Rock return my clothes." While this was taking place the Bani Israa'eel saw the body of Hadhrat Moosa _ and said to each other, "By ALLAAH! Hadhrat Moosa _ does not suffer from any ailment." Hadhrat Moosa _ got his clothes back and began to strike the rock." **Hadhrat Abu Hurairah ‎ says, "I take an oath by ALLAAH! There were six or seven marks on the rock where Hadhrat Moosa _had struck it."**
(Saheeh Bukhaari Hadeeth: 278 page: 35

- The first lesson we learn from this Hadeeth is that it is permissible to bath without any clothes on when one is secluded and hidden from the view of others.

- We also learn that in times of necessity it is permissible to gaze at the private parts such as when treating someone or to absolve oneself of a fault or prove one such as white liver, etc.

- The rock running away with Hadhrat Moosa's _ clothes, he calling out to it and striking the rock was all a part of the miracles of Hadhrat Moosa _.

- We learn from this Hadeeth that ALLAAH Ta'ala has created the Ambiyaa perfect and free from all sorts of blemishes, whether they be in character, personality or physical appearance. They are free from all such features that are frowned upon or disliked by others. Since the Bani Israa'eel were accusing Hadhrat Moosa _ of possessing such a defect, ALLAAH Ta'ala wished to clear him of this allegation and allowed this to happen even though it might have resulted in a situation otherwise disliked by Shari'ah.

However absolving him of this defect was the purpose and it was necessary to silence the critics of Hadhrat Moosa _ so that they all could take benefit from Hadhrat Moosa _ without any reservations. As it is impossible to benefit from a person; when one harbours misgivings about him. It is the practice of ALLAAH Ta'ala to assist His friends and since their misgivings about Hadhrat Moosa _ was preventing them from benefitting from him; ALLAAH Ta'ala assisted his Nabi against their false assertions.

-We learn that Hadhrat Moosa _ became angry and he struck the rock, which is an inborn human quality. **The famous Mufassir of the Quraan, Hadhrat Sa'eed bin Jubair ↦ has said that the rock that ran off with Hadhrat Moosa's clothes is the same rock that he kept with him and struck whenever they were in need of water; it would split open**

and twelve springs would gush forth from it. ***And ALLAAH Ta'ala knows best.***

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Story 12

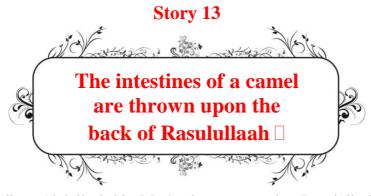
A Bedouin urinates in Masjidun Nabawi

Hadhrat Abu Hurairah ↔ narrates that Rasulullaah □ once entered Masjidun Nabawi and a Bedouin arrived and began to urinate in the Masjid. People wished to seize him but Rasulullaah □ instructed them to let him be and rather throw water over his urine and not be harsh towards him, as he has been sent to be merciful to others and not to be harsh.
(Saheeh Bukhaari Hadeeth: 220 page 35)

- We learn from this Hadeeth that we are to deal with matters in a calm, rational, and patient manner just as Rasulullaah □ dealt with this in a calm and rational manner and advised others to do the same. Today whenever someone does something similar to this by littering or disrespecting the Masjid then we lose composure and our minds. This incident teaches us that we should not become fanatical and rather calm down and deal with the matter patiently.

Rasulullaah □ did not stop him while he was urinating and even instructed the Sahabah to allow him to finish as stopping would cause him harm. May we all be sacrificed for our master and Mercy to the worlds, Hadhrat Muhammed □, who would not tolerate causing the slightest bit of difficulty even in this instance and taught his Ummat that they should never do anything that that would harm another person. Undoubtedly since Islaam is religion of purity, Rasulullaah □ instructed the Sahabah to pour a bucket of water over the area in which he had urinated.

Story 13

The intestines of a camel are thrown upon the back of Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah ﷺ was once performing Salaah close to the Ka'abah when Abu Jahal and his other companions were sitting close by. One of them said to the others, "Which one of you will go to the area where a certain tribe has slaughtered a camel and bring its intestines to throw upon the back of Muhammed ﷺ when he goes into Sajdah?" The most wretched amongst them volunteered to do so; fetching the intestines and throwing it on the back of Rasulullaah ﷺ while he was in Sajdah. Hadhrat Abdullaah bin Mas'ood narrates that he was also present in the Masjid but did not have the courage to protest as he could not protect even himself (from the persecution of the Kuffaar). "How I wish that I had some power to assist Rasulullaah ﷺ."

Seeing Rasulullaah ﷺ in this condition the Kuffaar began to laugh uncontrollably as Rasulullaah ﷺ could not sit up on account of the weight on his back. The beloved daughter of Rasulullaah ﷺ, Hadhrat Fatima learnt of what had transpired and quickly arrived to assist Rasulullaah ﷺ. She removed the intestines from the back of Rasulullaah ﷺ and then rebuked the Kuffaar for what they had done. **Rasulullaah ﷺ completed his Sajdah and after completing his Salaah, supplicated three**

times, "O ALLAAH! You reprimand the Quraish for what they have done." This supplication against them was very burdensome for the Kuffaar as they knew that the supplication made in the city of Makkah was accepted. Rasulullaah then took their names individually, **"O ALLAAH destroy Abu Jahal, Utbah bin Rabee'a, Shaibah bin Rabee'a, Waleed bin Utbah, Umayyaah bin Khalaf and Uqbah bin Abi Mu'eeth."** The narrator mentions that a seventh person was also mentioned but he forgot his name. Hadhrat Abdullaah bin Mas'ood narrates, "I take an oath by that Being in whose control my life is! I saw all the people Rasulullaah had supplicated against lying dead in the well after the battle of Badr."

(Saheeh Bukhaari Hadeeth: 240 page: 37)

- A few points can be noted in this Hadeeth;

One is able to gauge the suffering Rasulullaah had to endure while in Makkah and the manner in which the Kuffaar persecuted him as well as the manner in which Rasulullaah patiently endured all this suffering.

- Supplications made in the noble city of Makkah are accepted such that even the Kuffaar of Makkah were convinced of its acceptance.

- The Kuffaar had complete conviction in the piety and truthfulness of Rasulullaah but their stubbornness prevented them from embracing Islaam and instead became archenemies of Rasulullaah .

- Rasulullaah was extremely patient and tolerant such that Hadhrat Abdullaah bin Mas'ood has narrated that he never saw Rasulullaah supplicating against any person except on that day then too it was only when they exceeded the limits in their mockery and abuse,

while Rasulullaah was in Ibaadat, that he supplicated against them.

- **It is permissible to supplicate against an oppressor.** Some Ulama have stated that if the oppressor is a Kaafir then one may supplicate against him and if the oppressor is a Muslim then one should supplicate for his guidance and that he repent from his ways.

- We are able to see the manner in which the supplication of Rasulullaah were accepted that whoever he supplicated against in this incident was killed in the Battle of Badr and their bodies thrown into a dried up well.

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Story 14

The false accusation against an Abyssinian slave

Hadhrat Aisha narrates that one of the Arab tribes had an Abyssinian slave, who they set free and continued to live amongst them. The slave reports, "One of their daughters went out one day wearing a pearl necklace. Either she forgot it somewhere or it fell off and an eagle-flying overhead swooped down and grabbed it, thinking it to be food. The tribe's people searched high and low for the necklace but could not find it and where could they find it? **They then blamed me and began searching me, such that they even searched in my private parts.** I take an oath by ALLAAH! I was standing before them in this condition when the eagle flew pass and dropped the necklace before her. I said to them, "This is the necklace regarding which you people had accused me. You people blamed me whereas I was innocent; here is the necklace you all have been searching for."

Hadhrat Aisha relates that the slave then came to Rasulullaah and embraced Islaam. She would spend most of her time with Hadhrat Aisha and would often say that the day of the necklace was one of the days in which the signs of her Rabb became manifest and saved her from Kufr. Hadhrat Aisha then asked what was this sign that she kept mentioning and the slave related the above-mentioned incident to her. (Saheeh Bukhaari Hadeeth: 437 page: 63)

- We learn from this Hadeeth that it is permissible for both men and women to sleep in the Masjid but there are a

few conditions; no person make erect a permanent structure or tent in the Masjid, there must be no possibility of mischief and the actual purpose for which the Masjid was built must not be impeded, i.e. Salaah etc. If these conditions can be met then there is room for permissibility.

- We are taught in this Hadeeth that if mischief arises in the place where he is staying then he should migrate and most often his migration will become a means of good for him just as this slave migrating to Madinah became a means of good to her as she was then blessed with the wealth of Imaan and in addition became among the Sahabah of Rasulullaah . This applies more so in the case where a person's Deen is in danger whereby he should migrate to a place where he can practice upon his Deen with ease.

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Story 15

Hadhrat Thumamah bin Uthaal is moved by the kindness of Rasulullaah and embraces Islaam

Hadhrat Abu Hurairah narrates that Rasulullaah dispatched a contingent of cavalry to the people of Najd, who captured a person by the name of Thumamah bin Uthaal and returned to Madinah. They tied the prisoner to a pillar in the Masjid and later Rasulullaah ordered him to be released. Thumamah then went to a nearby date garden, took a bath, and returned to Masjidun Nabawi where he recited the Kalimah and embraced Islaam.
(Saheeh Bukhaari Hadeeth: 457 page 66)

- The details of this incident are as follows; Rasulullaah dispatched a contingent of thirty Sahabah in Muharram 4 A.H to the people of Najd under the leadership of Hadhrat Muhammed bin Maslamah . This expedition was known as the expedition of Qurtha'a. Qurtha'a is the name of a clan amongst the tribe of Banu Bakr bin Kilaab. Hadhrat Muhammed bin Maslamah saw that some people were proceeding to Madinah, so he captured their leader, Thumamah bin Uthaal and brought him to Madinah, where he tied him to a pillar in the Masjid. Rasulullaah came to the Masjid and asked him, "What do you say, O Thumamah?" **He replied, "If you kill me then most certainly you have the right to do so but if you show kindness to me then I will be grateful, and if you desire wealth then I will give you whatever you**

desire." Rasulullaah left and returned the next day and asked the same question and Thumamah gave the same reply. On the third day the same conversation took place and Rasulullaah felt that Islaam had now entered his heart and so set him free. After being set free, he took a bath in a nearby date garden and then embraced Islaam.

- We learn from this Hadeeth that it is permissible to secure one's prisoner in the Masjid. In addition we learn that it is permissible for a Kaafir to enter the Masjid. Also that people embraced Islaam on account of the character and kindness of Rasulullaah , as Rasulullaah did not ask them to embrace Islaam nor did he compel them to and Hadhrat Thumamah embraced Islaam of his own free will after he was released. **This was the general manner in which Rasulullaah propagated Islaam; allowing people to see the beauty of Islaam and his character and themselves embrace Islaam as opposed to forcing people to accept Islaam.**

- As far as taking a bath before embracing Islaam is concerned; the Hanafi school of thought is of the opinion that if a bath was obligatory and he took a bath before embracing Islaam then it will suffice and there will be no need to take a bath after embracing Islaam as the bath taken before embracing Islaam is valid since according to the Hanafi school of thought intention is not compulsory in Wudhu and Ghusal. **However if he did not take a bath before embracing Islaam, when it had become obligatory, then it will be compulsory for him to take a bath after embracing Islaam.**

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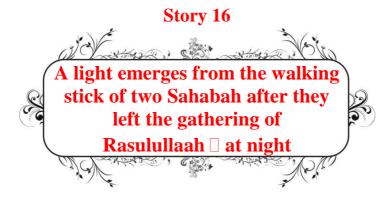
Story 16

A light emerges from the walking stick of two Sahabah after they left the gathering of Rasulullaah at night

Hadhrat Anas bin Maalik ↔ narrates that Hadhrat Abaad bin Bishr and Hadhrat Usaid bin Hudhair were engrossed in conversation in Masjidun Nabawi until very late on an extremely dark night. When they returned home the streets were dark and it was difficult to see. ALLAAH Ta'ala caused a light to shine from one of their walking sticks and they were both able to see the road. When they reached a fork in the road and they had to part company a light emerged from the walking stick of the other as well and they were both able to reach their homes safely.

(Saheeh Bukhaari Hadeeth: 460 page: 66)

- This Hadeeth proves that miracles can become apparent at the hands of saints and friends of ALLAAH. 'Sharhul Aqaaid An-Nasfiyah', which explains the Aqaaid of the "Ahlus Sunnah wal Jamaat', states, "And Miracles of the Auliyaa are true". Many incidents of this sort, wherein light appeared to guide the friends of ALLAAH on a dark road, have been reported.

The commentator of 'Bukhaari', Allaamah Badrudeen Aaini Hanafi ↦ writes about his own teacher, Allaamah Hasaanudeen Rihadie ↦. On one occasion they were invited for meals along with many other Ulama and it was an extremely dark night. When everybody departed then a group

of Ulama wished to accompany **Allaamah Hasaanudeen** to his house but Sheikh refused. Everybody returned but a small group of Ulama followed Sheikh and **they saw that two lights, like lanterns, were accompanying him on his left and right. The light remained with him until he reached his home.**

There are many other examples of this sort reported about the saints of ALLAAH.

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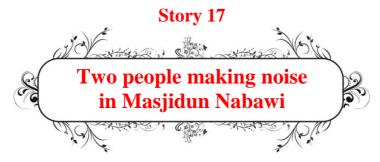
Story 17

Two people making noise in Masjidun Nabawi

Hadhrat Saa'ib bin Yazeed narrates that he was standing in Masjidun Nabawi when somebody flung a pebble at him. When he turned he saw that it was Ameerul Mu'mineen Hadhrat Umar bin Khattaab , who instructed him to call the two people sitting in front of him. When they came before Hadhrat Umar , he asked them where they were from and from which tribe they were. They replied that they were from Taif. **Hadhrat Umar said to them, "If you were from the Madinah then I would have punished you as you were raising your voices in the Masjid of Rasulullaah so loudly that you were disturbing others."**
(Saheeh Bukhaari Hadeeth: 465 page: 67)

- It is Makruh to make noise in the Masjid and it is not the practice of those who fear ALLAAH. The Masjid is a sacred place and the House of ALLAAH, which is why it is inappropriate to raise one's voice and to discuss worldly affairs in the Masjid.

- Hadhrat Umar reprimanded them for talking in the Masjid as it was without necessity, which is impermissible. Hadhrat Umar threw a pebble at Hadhrat Saa'ib bin Yazeed to alert him and did not call him as Hadhrat Umar was sitting before the grave of Rasulullaah and thought it inappropriate to call out from there. This was the

same etiquette observed by Hadhrat Abu Bakr ↔, Hadhrat Ali ↔, Hadhrat Aisha →, as well as other Sahabah. The Quraan has ordered them not to raise their voice before Rasulullaah , during his lifetime or even when standing before his grave.

- We also learn that one should accept the excuse of another when he is unaware or ignorant of the law. We also learnt that the leader has the authority to punish others for making noise in the Masjid without necessity just as Hadhrat Umar ↔ said that he would have punished them if they were from Madinah, as they had full knowledge of the laws of Shari'ah.

g5G

Story 18

The three people who entered the Masjid

Hadhrat Waaqid Al-Laithi narrates that Rasulullaah was once sitting in the Masjid among the Sahabah, when three people entered the Masjid; two stayed and one turned to leave. One of the two that stayed saw a place in front and went to sit in it, while the other sat at the back. After Rasulullaah completed his sermon, he said, "Should I not inform you of the three people? One of them sought the protection of ALLAAH, so ALLAAH protected him, the second felt ashamed so ALLAAH Ta'ala felt ashamed of him and the third turned his back on ALLAAH so ALLAAH turned his back upon him."
(Saheeh Bukhaari Hadeeth: 469 page: 68)

- We learn that whoever sits in the gatherings of knowledge is in the security of ALLAAH and the angles spread their wings around him, and whoever turns away from the gatherings of knowledge, ALLAAH Ta'ala turns away from him.

- We also learn that if a person does any good act then he should be praised, just as Rasulullaah praised these Sahabah.

- Etiquette dictates that when a person enters a gathering then he should sit at the back and not makes others stand on his account and climb over others when there is no place in front. However if there is place in front then one may move through the crowd to get to the front.

- A person should sit close to an Aalim or the leaders so that they may hear what they are saying without any difficulty. We also learn that discourses of learning and Dhikr are permissible in the Masjid and meritorious. Rasulullaah was regular in this regard and we should be too.

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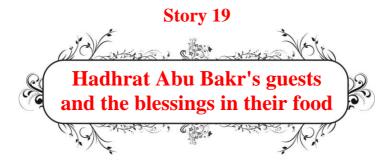
Story 19

Hadhrat Abu Bakr's guests and the blessings in their food

Hadhrat Abdur Rahmaan bin Abi Bakr narrates that the companions of Suffaah[1] were a poor and impoverished people. Rasulullaah had instructed the Sahabah that whoever had food for two people should invite a third (from the companions of Suffaah) and if they had food for four then they should invite a fifth. Hadhrat Abu Bakr invited three people to join him for meals and Rasulullaah invited ten people to join him. Hadhrat Abdur Rahmaan bin Abi Bakr narrates that the house people consisted of his father, mother, and himself. The narrator mentions that he cannot remember if he said that his wife and slave that served his house and his father's was present or not. Hadhrat Abu Bakr remained with Rasulullaah and even partook of meals there or he remained in the Masjid until Isha Salaah and then went to Rasulullaah , where he joined him for meals.

Hadhrat Abu Bakr only returned after a portion of the night had passed and his wife asked him, "What has happened that you have not even enquired about our guests?" Hadhrat Abu Bakr asked, "Have you not given them food to eat as yet?"

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[1] The companions of Suffaah were those poor companions of Rasulullaah who would remain upon the platform of Suffaah outside the house of Rasulullaah so that they could seek knowledge. They had neither any home nor any wealth and the Sahabah would see to them from time to time.

His wife replied, "They refused to eat until you returned to join them." Hadhrat Abdu Rahmaan says that he hid himself away (fearing that his father would scold him). Hadhrat Abu Bakr called out, "O wretched one!" and then he scolded Hadhrat Abdur Rahmaan severely. Hadhrat Abu Bakr then told the guests to eat and himself took an oath not to partake of it. However he then regretted what he had said and broke his oath, and partook of the meals and fed his guests as well. **Hadhrat Abdur Rahmaan says that the blessing in the food was such that whenever they took a morsel, another would appear underneath.** They all ate to their fill and the food was more than it had been when they had begun eating. Seeing this Hadhrat Abu Bakr asked his wife what had happened and she replied, "I take an oath by ALLAAH! The food is more that it was." The remaining food was sent to Rasulullaah , who had just received twelve chiefs with their followers as guests. They all then ate tot their fill and only ALLAAH Ta'ala knows their exact number.

(Saheeh Bukhaari Hadeeth: 594 page: 84)

- It is compulsory to show concern for the poor and impoverished. The leader of the time should appoint certain households to take on the responsibility to care for a certain number of these individuals. Just as Zakaat is Fardh upon the wealth of a Muslim so too is it incumbent upon the Muslims to feed and see to the needs of such impoverished people.

- We learn that for a person to invite people home for meals and then himself go to meet the leader or his Sheikh is permissible. We also learn that just as it is incumbent upon the owner of the house to entertain the guests so too is it incumbent upon the wife and children of the house to se to the guests.

- The guests should also display proper etiquette and wait for their host before partaking in meals and not begin without them. We learn that if any blessing becomes apparent in our food then it should be eaten and one should also share it with one's seniors just as Hadhrat Abu Bakr shared it with Rasulullaah .

- This also proves that miracles can become apparent at the hands of the friends of ALLAAH, which is the belief of the "Ahlus Sunnat wal Jamaat". Hadhrat Abu Bakr's unwavering love for Rasulullaah also becomes apparent from this Hadeeth; he would not part with Rasulullaah and would remain in his service night and day such that he gave preference to the service of Rasulullaah over his own guests.

- We also learn that it is permissible for children to distance themselves from their parents if they had done anything to upset them.

- It is permissible for a person to break his oath, if he has taken an oath not to indulge in a virtuous act and carry out the action. He should then pay the Kaffaarah for breaking his oath. **One also learns that it is permissible to call his wife by another name besides her real name.**

- The guests should partake of meals if the household permits them to begin eating even if the host is not present. We also learn that it is not necessary for the host to eat with his guests as then Hadhrat Abu Bakr would have ensured that he was present and not instructed his household to serve them.

g5G

Story 20

A Sahabi performs Salaah hastily

Hadhrat Abu Hurairah ؓ narrates that Rasulullaah □ was sitting in Masjidun Nabawi when a Sahabi entered and began performing Salaah. Thereafter he greeted Rasulullaah □ who said to him, "Go and perform your Salaah again, for verily you have not performed Salaah." The Sahabi then performed Salaah again in the same manner that he had previously and then greeted Rasulullaah □, who again said, "Go and perform your Salaah again, for verily you have not performed Salaah."

This happened three times and finally he said, "I take an oath by the One who has sent you with the truth! Please teach me as I do not know any other way of performing Salaah." Rasulullaah □ said, "When you stand to perform Salaah then first say the Takbeer, then recite whatever you wish to recite of the Quraan, then go into Ruqu and then once you are in complete tranquillity in Ruqu, then rise and stand up straight until you are completely tranquil. Thereafter proceed into Sajdah and once you are completely tranquil then lift your head and sit with ease; in this manner perform your entire Salaah with ease and tranquility."
(Saheeh Bukhaari Hadeeth: 748 page: 105)

- To perform Salaah with complete ease and tranquility such that in every posture one pauses until all his limbs are at ease is known as "Ta'adeel Arkaan". We learn from the incident above that when the Sahabi did not perform

Salaah with "Ta'adeel Arkaan", Rasulullaah informed him that his Salaah was invalid and that he needed to repeat it. Therefore the ruling of Shari'ah is that if a person does not perform Salaah with "Ta'adeel Arkaan" then his Salaah is invalid and according to all such Salaah needs to be repeated.

- We learn from the soft and gentle manner in which Rasulullaah taught this Sahabi that we too should be gentle when teaching others the laws of Deen. **One should not scold and yell when teaching a person, as that will make him averse to Islaam.**

- One learns that he should first greet when visiting any learned scholar and obey whatever he teaches him. When a person is an Imaam, he should sit in the Masjid and make others sit as well so that discussions of Deen can take place and people may learn the laws of Deen.

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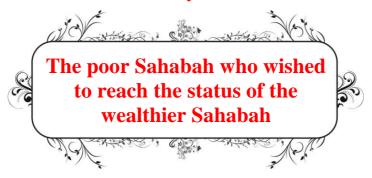
Story 21

Hadhrat Abu Hurairah narrates that the poor Sahabah came to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! The wealthy and affluent attain greater reward and high stages in Jannat even though they pray the same as we do and fast the same as us but they surpass because of their wealth with which they are able to perform Hajj and Umrah, participate in Jihaad and give Sadaqah." Rasulullaah ﷺ answered, "I will teach you such an act that **if you practice upon it continually** then you will be able surpass those who are ahead of you and they will be unable to reach you. You will then be the best and most superior except with those who do the same as this; **recite after every Salaah thirty-three times "SubhanALLAAH", thirty-three times "Alhamdulillah" and thirty-four times "ALLAAHu-Akbar"."**

(Saheeh Bukhaari Hadeeth: 835 page: 116)

- If an Aalim is asked about any action of virtue then he should reply it in such a manner that he is able to include both those having less virtue and those having greater virtue just as Rasulullaah ﷺ taught the poor Sahabah. He did not just tell them that they could not reach their status or that you will be better than them in all instances. In addition we learn that it is permissible to be envious of others who do good deeds and to

try and surpass each other in acts of virtue as is reported in a Hadeeth, "Envy is not permissible except in two instances; a wealthy man who spends his wealth in ALLAAH's path seeking his pleasure and an Aalim who uses his knowledge to teach others and pass verdicts.

- We also learn that one should be regular in the performance of Dhikr, etc after Fardh Salaah just as Rasulullaah instructed the poor Sahabah to be regular in the recitation of this Dhikr. In addition to this narration there are many other narrations in which Rasulullaah instructed the Sahabah to recite specific incantations after the Fardh Salaah. This has been proven to be the practice of Rasulullaah , the Sahabah and the blessed wives of Rasulullaah . The time after Fardh Salaah is a time in which supplications are accepted and therefore one should ensure that he uses this time to ask for his needs.

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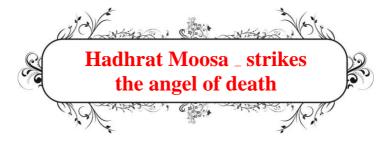
Story 22

Hadhrat Moosa _ strikes the angel of death

Hadhrat Abu Hurairah ↔ narrates that the angle of death was sent to Hadhrat Moosa _ and when he came to Hadhrat Moosa_, he struck him very hard. The angel of death returned to ALLAAH and said, "O ALLAAH! You have sent me to such a person who does not wish to die." One of the eyes of the angel of death had become dislodged on account of Hadhrat Moosa _ striking him and ALLAAH Ta'ala fixed his eye and then said, "Go again and say to him that he should place his hand on the back of a bull and for each hair that he pulls out he will be given one year of life."

When the message reached Hadhrat Moosa _ he asked, "What will happen after these years are depleted?" ALLAAH Ta'ala said, "Then you will die." Hadhrat Moosa _ then said, "Then why should I not die now." Hadhrat Moosa _ then asked ALLAAH Ta'ala to bring him within a stone throws distance of Baitul Muqaddas. **Hadhrat Abu Hurairah ↔ relates that Rasulullaah said, "If I was in Baitul Muqaddas then I would have shown you all the grave of Hadhrat Moosa _, which is situated on the red hills close to the road."**
(Saheeh Bukhaari Hadeeth: 1327 page: 178)

- Hadhrat Moosa _ was a firm personality and ALLAAH Ta'ala had gifted him with remarkable strength. It seems that

the manner in which death came in those years was different from the present; **it was incumbent upon the angel of death to first discuss the matter with the Ambiyaa** even though the stipulated day of their demise had arrived as ALLAAH Ta'ala had given them a choice whereby they would be allowed to live longer if they so wished. **However the angel of death did not ask Hadhrat Moosa _ this and only informed him that it was the time of his demise. This angered Hadhrat Moosa_ and he then struck the angel of death.**

As far as the eye of the angel of death becoming dislodged is concerned; the angle of death came in human form and when doing so the angel is restricted to the strength and abilities of the form it has taken, this is why his eye became dislodged. At the same time one cannot accuse Hadhrat Moosa _ of acting wrongly because the error was committed by the angel of death in that he did not approach Hadhrat Moosa _ in the manner he ought to approach the Ambiyaa.

- One learns the lofty status that Hadhrat Moosa _ has in the sight of ALLAAH Ta'ala that despite striking the angel of death, ALLAAH Ta'ala still did not get angry with him or reprimand him in any way.

- We learn that it is permissible for a person to desire to be buried in an auspicious or blessed land.

- To desire a long life is not disliked and if it is filled with good deeds and piety then it is better for a person and Rasulullaah has even given the prescription for a long life namely; maintain good ties with one's family relations and show kindness to one's parents.

g5G

Story 23

The dream of Rasulullaah

Hadhrat Samurah bin Jundub narrates that whenever Rasulullaah finished the Fajr Salaah, he would face us and ask, "Who amongst you had a dream last night?" If anyone had seen a dream he would narrate it and Rasulullaah would say, "Masha ALLAAH" and then interpret it. One day, he asked us whether anyone of us had seen a dream. We replied in the negative. Rasulullaah then said, "But I had seen (a dream) last night that two men came to me, took me by the hand and led me to the Sacred Land. There I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek. He then did the same with the other side.

In the mean time the first side of his cheek became normal again and then he repeated the same action again and again. I said, "What is this?" They told me to proceed on and we went on till we came to a man lying flat on his back, and another man standing at his head, carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and this continued). I said, "Who is this?" They told me to proceed on and so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom and the fire was kindling underneath that hole.

Whenever the fire went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire dwindled the people went down into it, and there were naked men and women in it. I said, "Who is this?" They told me to proceed. So we proceeded on till we reached a river of blood and a man was in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone cause him to retreat to his original position; and this continued.

I asked, "What is this?" They told me to proceed on and we did until we reached a lush green garden with a huge tree in it and near its root was an old man sitting with some children. (I saw) Another man nears the tree with fire in front of him and he was kindling it. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than that which) I had ever seen. In it were some old men and young men, women and, children. Then they took me out of this house and made me climb up the tree and enter another house that was better and superior (to the first), containing old and young people. I said to them (i.e. my two companions), "You have made me travel all night. Tell me all about that I have seen." They said, "Yes! As for the one whose cheek you saw being torn away, he was a liar and he used to deceive people, and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Qiyaamah. The one whose head you saw being crushed is the one whom ALLAAH had given knowledge of Quraan (i.e. he memorised it by heart) but he used to sleep at night (i.e. he did not recite it) and not act upon its orders etc by day and so this punishment will continue till the Day of

Qiyaamah. Those whom you saw in the hole (like an oven) were adulterers. Those whom you saw in the river of blood were those dealing in Riba (interest). The old man who was sitting at the base of the tree was Hadhrat Ibraheem _ and the little children around him were the offspring of the people who had passed away in childhood. The one who was kindling the fire was Malik, the gatekeeper of Jahannam. The first house in which you entered was the house of the common believers, the second house was of the martyrs. I am Hadhrat Jibraeel _ and this is Hadhrat Mikaeel _. Raise your head!" I raised my head and saw a thing like a cloud over me. They said, "That is your palace." I said, "Allow me enter to my palace." They said, "You still have some life which you have not yet completed, and when you complete it then you will enter your palace."
(Saheeh Bukhaari Hadeeth: 1370 page: 185)

- Rasulullaah would listen to the dreams of the Sahabah and interpret it for them. Rasulullaah had said that interpreting dreams is one fortieth of the knowledge of Nabuwwat. In one narration Rasulullaah has said, "Nabuwwat has ended and now only glad tidings remain, which a person sees in a dream about himself or another."

When a person has a nightmare then he should spit three times (i.e. make the action of spitting) to his left and recite Ta'awwudh. If the dream is good then he should seek its interpretation from an experienced and pious Aalim as it will occur in accordance with the interpretation. In addition we learn from this Hadeeth the severe punishment for speaking lies, therefore we should strive to abstain from falsehood and speaking untruths.

We also learn that the person who has been given the gift of the Quraan should recite it abundantly whether it be merely reading its words or reciting it while at the same time acting

upon its injunctions. May ALLAAH Ta'ala safeguard the Ummat from Zinaa (fornication and adultery) as one can see the punishment for it is very severe indeed.

A person who leads a virtuous life and carries out good deeds will find his good deeds present on the Day of Qiyaamah. We also learn that the Imaam should turn towards the people after Salaah so that they may ask him what they need to know. It is permissible to sit facing the Qiblah when learning, etc.

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Story 24

Striving to earn Halaal sustenance

Hadhrat Anas bin Maalik narrates that when Hadhrat Abdur Rahmaan bin Auf migrated to Madinah then Rasulullaah established bonds of brotherhood between him and Hadhrat Sa'ad bin Rabee'a Ansaari. Hadhrat Sa'ad bin Rabee'a was very wealthy. He said to Hadhrat Abdur Rahmaan bin Auf, "I divide all my wealth between the two of us and I have two wives; I will divorce one of them and after their Iddah (period of waiting) is complete then you may marry her." Hadhrat Abdur Rahmaan bin Auf replied, "May ALLAAH Ta'ala increase the blessings of your wealth and family. **Instead direct me towards the market place.**"

He then did not return from the marketplace until he had obtained some cheese and butter. A few days later Rasulullaah saw a reddish mark upon his clothes (which was usually left after the application of perfume) and Rasulullaah asked him what news he had to share. Hadhrat Abdur Rahmaan bin Auf replied that he had married an Ansaari woman. Rasulullaah enquired, "What did you give her as Mehr (dowry)?" Hadhrat Abdur Rahmaan bin Auf answered that he had given her a piece of gold the size of a date pit as Mehr (dowry). Rasulullaah said, "Very good! **Now have a Waleemah (marriage feast), even if you have to slaughter one sheep.**"

(Saheeh Bukhaari Hadeeth: 2002 page: 275)

- The Sahabah went to great lengths to ensure that they earned a Halaal living and this Hadeeth is an example of it. Two people having the bonds of brotherhood, who assist each other in all matters, but when he offers to give his brother half of his wealth and one of his wives, the latter refuses and instead makes effort to earn a living himself until he became independent. ALLAAH Ta'ala also granted him tremendous blessing in his livelihood. This was the practice of the Ambiyaa as well that they would work and provide for themselves. Hadhrat Dawood _ would eat what he earned with his own hands. Rasulullaah has said that the best person is he who works and earns a Halaal sustenance.

We also learn from this Hadeeth that there is nothing wrong with going to the marketplace to earn a living. We also are able to see the blessings ALLAAH Ta'ala has placed in trade. In addition earning a living with good character and honesty is better than living off charity and gifts. We also learn that it is permissible to establish bonds of brotherhood to assist each other in Deeni matters.

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Story 25

Painting pictures of animate objects

Hadhrat Sa'eed bin Abi Hasan ↦ reports that he was sitting with Hadhrat Abdullaah bin Abbaas ↔ when a person came to him and asked, "O Abdullaah bin Abbaas ↔! I am of those people who earn a living by their hands and I paint pictures (of animate objects)." Hadhrat Abdullaah bin Abbaas ↔ replied, "I will relate to you exactly what I have heard from Rasulullaah . Rasulullaah has said, "Whoever will paint a picture of an animate object, ALLAAH Ta'ala will continue punishing him until he brings life to what he has painted and it is certain that he will never be able to bring life to it." The man heaved a huge sigh after hearing this and his face reddened. **Hadhrat Abdullaah bin Abbaas ↔ said, "Sad is your condition! If you insist upon painting pictures then paint pictures of inanimate objects."**

(Saheeh Bukhaari Hadeeth:2174 page 296)

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Story 26

The competition between the wives of Rasulullaah

Hadhrat Aisha → narrates that the wives of Rasulullaah were divided in to two groups; one group consisted of Hadhrat Aisha ↦, Hadhrat Hafsah ↦, Hadhrat Safiyyah ↦ and Hadhrat Saudah ↦, while the other group consisted of Hadhrat Umie Salamah ↦ and the remaining wives of Rasulullaah . The Sahabah knew that Rasulullaah loved Hadhrat Aisha → dearly, so if any of them had a gift and wished to give it to Rasulullaah then they would delay it until he had come to Hadhrat Aisha's → home.

The group of Hadhrat Umie Salamah → discussed the matter together and decided that she should request Rasulullaah to tell the people to send their gifts to him in whichever of his wives' house he was. Hadhrat Umie Salamah → told Rasulullaah of what they had said, but he did not reply. Then they (those wives) asked Hadhrat Umie Salamah about it and she said, "He did not say anything to me." They asked her to talk to him again and she did 'when she met him on her turn but once again he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn once again, she mentioned it to him again. He then said to her, **"Do not hurt me regarding Aisha →, as the Wahy (revelation) does not descend upon me**

on any of the beds except that of Aisha ." On that Hadhrat Umie Salamah said, "I repent to ALLAAH for hurting you." Then the group of Hadhrat Umie Salamah called Hadhrat Fatima , the daughter of Rasulullaah , and sent her to discuss the matter with Rasulullaah . She said, "Your wives have requested to treat them and the daughter of Abu Bakr on equal terms." Then Hadhrat Fatima conveyed the message to him. Rasulullaah said, "O my daughter! Do you not love whom I love?" she replied in the affirmative and returned to tell them of the situation.

They requested her to go to him again but she refused. They then sent Zainab binte Jahash , who went to him and said, "Your wives request you to treat them and the daughter of Ibn Abu Quhaafah on equal terms." On that she raised her voice and spoke ill of Hadhrat Aisha such that Rasulullaah looked at Hadhrat Aisha to see whether she would respond. Hadhrat Aisha started replying to her and silenced her. Rasulullaah looked at Hadhrat Aisha and said, "She is truly the daughter of Abu Bakr ."
(Saheeh Bukhaari Hadeeth: 2510 page: 351)

- If a man has more than one wife then it is compulsory for him to treat them all equally but if people send gifts only on the turn of the wife he loves most or is dearest to him then he will not be held responsible for that. It is also not necessary for him to distribute these gifts evenly amongst his wives. **Equality is only necessary in those matters that the husband is responsible for, such as sleeping arrangements, food, as well as other necessities.** Rasulullaah was just and equal with all his blessed wives as has been highlighted in numerous Ahaadeeth.

This Hadeeth also paints a small picture of the competition that existed between the wives of Rasulullaah . The reason for this is that their personalities were different from each other and each person will naturally incline to those who are the same. The relationship between the blessed wives of Rasulullaah was also the same but one should always bear in mind that despite their great virtue and merit, they were after all human and would sometimes complain and make requests of Rasulullaah despite his equality, in the same manner as any wife would from their husband.

However the blessed wives of Rasulullaah still surpass all other women because of certain meritorious traits such as their Taqwa, acting against their own desires, giving preference to the Aakhirah over this world, the company and love of Rasulullaah , and as a result of these attributes they surpassed all other women as is evident from their lives.

One should bear in mind at this juncture that Hadhrat Ibraheem was also tested in his household affairs so that it too could be moulded in accordance with the desires of ALLAAH Ta'ala and become an example for the entire Ummat in their household affairs. Following in their footsteps will surely result in one's home being blessed and the home life will become a means of reward for them.

- We learn from this Hadeeth that if a person has more than one wife and an argument breaks out between them then it is appropriate for the husband to remain silent and not take any sides as Rasulullaah did when Hadhrat Zainab argued with Hadhrat Aisha .

- It is also evident that the wives of Rasulullaah were awestruck by him and they felt ashamed of placing their requests before Rasulullaah . This is why they asked Hadhrat

Fatima to speak to Rasulullaah . The question might arise then that how did Hadhrat Zainab have the courage to go to Rasulullaah ? Firstly she was the cousin of Rasulullaah and also her Nikaah to Rasulullaah was arranged by ALLAAH Ta'ala whereas the marriages of all the other wives were arranged by their representatives.

Hadhrat Aisha herself states that from all the wives of Rasulullaah , it was Hadhrat Zainab who competed with her the most. She also states that she had never seen a woman more pious, ALLAAH-fearing, truthful, generous, humble, dedicated and maintaining family ties than Hadhrat Zainab . Since Hadhrat Zainab was a strict person because of which she would become angry quickly, the wives of Rasulullaah first sent Hadhrat Fatima and only when matters could not be resolved did they send Hadhrat Zainab .

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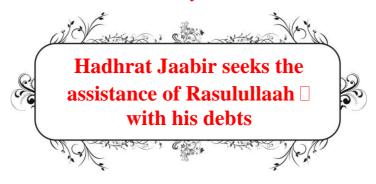
Story 27

Hadhrat Jaabir seeks the assistance of Rasulullaah with his debts

Hadhrat Jaabir narrates that his father, Abdullaah, was martyred and he left behind young children in his care and his debts. "I went to a few of the creditors asking them if they will forgive the debts but they refused to", said Hadhrat Jaabir. He then went to Rasulullaah and asked him to intercede on his behalf. **However the creditors still refused to forgive the debts despite the intercession of Rasulullaah.** Rasulullaah then instructed Hadhrat Jaabir to gather all the dates from their garden into separate piles and then call the creditors; Rasulullaah will also be present. The creditors arrived and Rasulullaah sat next to the dates and each of the creditors took from it until all the debts had been paid but the dates still remained the same as if they had taken nothing from it."

(Saheeh Bukhaari Hadeeth: 2333 page: 322)

- A person should be careful when making debt and should ensure that it is paid on time whether it be one's own debts or that of another which one has taken responsibility for paying on his behalf.

- This Hadeeth relates one of the miracles of Rasulullaah and the blessings which emanated from his

personality such that the entire debt was paid but the dates still remained the same. May ALLAAH Ta'ala send his choicest blessings and salutations upon His messenger because of whom the entire universe was created and we were blessed with this wealth of Imaan.

- The leader of his time should intercede on behalf of debtors in person. This is also a virtuous deed and a means of showing good will. This was the Sunnat of Rasulullaah and his blessed practice. He would assist the poor, attend to them, and fulfil their needs.

It is proven in another Hadeeth that Rasulullaah was sitting in his home, when he heard noise coming from the Masjid. When he lifted the curtain, he saw Hadhrat Ka'ab bin Maalik seeking payment of a debt from another Sahabi, Hadhrat Abdullaah bin Abi Hadar . An argument had broken out and both were yelling at each other. Rasulullaah signalled to Hadhrat Ka'ab bin Maalik to cut the debt by half.

Look at the noble Sahabah, who were ready to sacrifice themselves on a mere hint from Rasulullaah . Hadhrat Ka'ab bin Maalik replied, "O Rasulullaah ! On your intercession I have forgiven half the debt." Rasulullaah then addressed Hadhrat Abdullaah bin Abi Hadar , "Brother! Stand and pay the debt as it has been made easier now." It was the care and concern of Rasulullaah that resulted in the Sahabi wavering half the debt. This is a lesson and example for the Ummat. If a person is able to influence others then he should assist others by interceding on their behalf in permissible matters.

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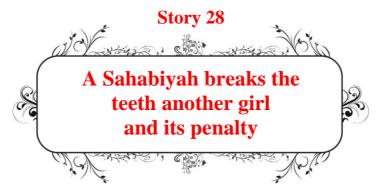
Story 28

A Sahabiyah breaks the teeth another girl and its penalty

Hadhrat Anas bin Nathar narrates that the daughter of Nathar, Rubaye'a (his sister), broke the tooth of another girl. The family of the girl sought recompense for it and the family of Hadhrat Rubaye'a asked for their forgiveness. The girl's family refused to forgive her actions and the case was taken before Rasulullaah, who ruled that in retaliation Hadhrat Rubaye'a 's tooth should also be broken. Hadhrat Anas bin Nathar said, "O Rasulullaah! How will we break the tooth of Rubaye'a? I take an oath by ALLAAH that we will not break her tooth. Rasulullaah replied, "O Anas! The ruling of the book of ALLAAH is that her tooth should be broken." Somehow the family of the girl changed their minds and forgave her.

Rasulullaah said, "Some servants of ALLAAH are such that if they take an oath with ALLAAH's name then ALLAAH Ta'ala ensures that it is fulfilled." In another narration it is mentioned that the girl's family consented to financial recompense.
(Saheeh Bukhaari Hadeeth: 2625 page: 372)

- This Hadeeth proves that Qisaas is Waajib when a tooth is broken. If any person breaks a tooth of another person then in

retaliation his tooth will also be broken except if the victim forgives the perpetrator.

- We learn that some servants of ALLAAH are so beloved to Him that when they take an oath, ALLAAH Ta'ala ensures that it is fulfilled such as Hadhrat Anas bin Nathar , whereas there was no other way in which Hadhrat Rubaye'a could have been saved from this punishment. However he took an oath that the tooth of his sister will not be broken and ALLAAH Ta'ala arranged for his path to be fulfilled from the unseen and the family of the girl forgave her even though they refused to in the beginning.

- We also learn the status and virtue of Hadhrat Anas bin Nathar . Hadhrat Anas bin Nathar was the paternal uncle of Hadhrat Anas bin Maalik . He was martyred in the Battle of Uhud with eighty wounds on his body. The verses,

"From the believers are men who fulfil the promises they make."

Were revealed regarding him.

- This Hadeeth also proves that miracles can become apparent at the hands of the friends of ALLAAH.

- When Qisaas is Waajib then the guilty party should seek forgiveness from the victims and even seek the intercession of others in this matter.

- We learn from this Hadeeth that just as Qisaas is Waajib upon males so too is it Waajib upon females.

Note: - Hadhrat Rubaye'a bin Nathar was the paternal aunt of Hadhrat Anas bin Maalik and the sister of Hadhrat Anas bin Nathar .

Story 29

Hadhrat Hakeem bin Hizaam stops begging

Hadhrat Hakeem bin Hizaam narrates that he asked Rasulullaah for some money and Rasulullaah gave him some. He then asked Rasulullaah again and Rasulullaah gave him some again, after which Rasulullaah said to him, "Hakeem! This wealth seems very tempting and desirable; whoever takes it with generosity in his heart then his wealth will be blessed and whoever takes it with an evil intention or with greed in his heart, will have no blessings in his wealth. In fact his example is like that person who eats but is never satiated. The hand above is better than the hand at the bottom." Hadhrat Hakeem bin Hizaam then said to Rasulullaah, "O Rasulullaah! I take an oath by ALLAAH, who has sent you with the truth! I will never ask any person for anything again until I depart from this world."

Later Hadhrat Abu Bakr, during his Khilaafat, would call Hadhrat Hakeem bin Hizaam so that he could give him some wealth but Hadhrat Hakeem bin Hizaam refused to accept anything. Later Hadhrat Umar bin Khattaab, during his Khilaafat, wished to give him something but he still refused. On this Hadhrat Umar said, "O Muslims! Be witness! I give to him the share which ALLAAH Ta'ala has stipulated for him from the spoils of war but Hakeem refuses to take that as well." It is reported that Hadhrat Hakeem bin Hizaam did not

take anything from any person thereafter until he departed from this world.
(Saheeh Bukhaari Hadeeth: 2669 page: 384)

- We learn from this Hadeeth that asking and begging from people is a disliked trait and after Hadhrat Hakeem bin Hizaam asked for the second time, Rasulullaah forbade him from it and this illustrious Sahabi never again took anything from any person until he departed from this world. Hadhrat Abu Bakr and Hadhrat Umar summoned him during their Khilaafat in order to give him his due right but he refused to accept that as well as he had promised Rasulullaah that he would never take anything from anyone ever again.

Rasulullaah has strictly prohibited any person from stretching his hand out towards people and begging and has said that such a person will come before ALLAAH Ta'ala on the Day of Qiyaamah in that condition that he will have no flesh on his face and will have no honour. Rasulullaah has said that the hand of the one who begs is always at the bottom and the hand of the one who gives is always on top, therefore a person should be of those who give and not develop the habit of taking from others. This is why Rasulullaah ordered his Ummat to labour and toil for one's daily bread and safe oneself from begging from others.

This was the practice of the Noble Ambiyaa who would eat from that which they earned by their very own hands. They used what they earned first to strengthen Deen and then for their personal needs.

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Story 30

Hadhrat Abu Talha donates his entire garden for the pleasure of ALLAAH

Hadhrat Anas bin Maalik narrates that when the following verse was revealed,

"You shall never reach (true, perfect) righteousness until you spend of that which you love." (Surah Aal-Imraan: 92)

Then Hadhrat Abu Talha Ansaari came to Rasulullaah □ and said, "O Rasulullaah □! ALLAAH Ta'ala has said in the Quraan, "You shall never reach (true, perfect) righteousness until you spend of that which you love", and the most beloved of my wealth to me is my garden of Beerha."

The narrator mentions that Beerha was a beautiful garden, in which Rasulullaah □ would also visit and rest and drink from its water.

Hadhrat Abu Talha said, "I donate this garden to ALLAAH and His Rasul □. I have hope that it will a treasure for me in the Aakhirah. So do as ALLAAH Ta'ala instructs you to do with it." Rasulullaah □ said, "Glad tidings to you O Abu Talha! This is a most blessed wealth of yours. I accept it and entrust it to you, so that you may distribute it amongst your relatives." Hadhrat Abu Talha then distributed the garden amongst his relatives. Hadhrat Anas bin Maalik mentions that amongst

those who received a share from the garden of Hadhrat Abu Talha were Hadhrat Ubay bin Ka'ab and Hadhrat Hassaan. Hadhrat Hassaan later sold his share of the garden to Hadhrat Muawiyah and someone asked him, "How can you sell your chare of the garden which Hadhrat Abu Talha had given to you?" Hadhrat Hassaan replied, "When one Saa'a of dates is being sold for one Saa'a of dirhams, why should I not sell it?" meaning that when the price offered for it is notable then why should it not be sold. This garden was close to the fort of Banu Hudailah, which was constructed by Hadhrat Muawiyah.

(Saheeh Bukhaari Hadeeth: 2677 page: 386)

- This was the habit of the noble Sahabah that whatever the Quraan ordered, they readily obeyed, and the path of success pointed out by ALLAAH Ta'ala and His Rasul was immediately traversed upon. This Hadeeth informs us that as soon as the verse was revealed, "You shall never reach (true, perfect) righteousness until you spend of that which you love", Hadhrat Abu Talha came to Rasulullaah and offered to donate his most beloved possession, namely his beautiful garden, for the pleasure of ALLAAH. Rasulullaah was pleased with this tremendous gesture of generosity in ALLAAH's way and praised him and then ordered him to distribute it amongst his relatives, which included esteemed Sahabah such as Hadhrat Ubay bin Ka'ab and Hadhrat Hassaan.

- Hadhrat Hassaan later sold his share to Hadhrat Muawiyah, which indicates that Hadhrat Abu Talha had given him possession of the garden and it was not merely an empty gesture.

Story 31

Hadhrat Abu Bakr fulfils the promise of Rasulullaah

Hadhrat Jaabir bin Abdullaah narrates that Rasulullaah said to him, "if the spoils of war from Bahrain come to me then I will give you such and such an amount." The spoils of war from Bahrain then came to Madinah after the demise of Rasulullaah and Hadhrat Abu Bakr was the Khalifah. Hadhrat Abu Bakr announced, "Whoever was promised wealth by Rasulullaah let him come forward and I will fulfil the promise of Rasulullaah ." Hadhrat Jaabir stepped forward and said, "Rasulullaah said to me that if the spoils of war from Bahrain were to arrive, he would give me such and such an amount, i.e. three handfuls." Hadhrat Abu Bakr instructed him to take one handful and count it." When Hadhrat Jaabir counted it, it amounted to five hundred Dirhams. Hadhrat Abu Bakr then gave him one thousand five hundred dirhams from the spoils of war.
(Saheeh Bukhaari Hadeeth: 3061 page: 448)

- This Hadeeth teaches us that if anyone passes away then the person who takes responsibility of his affair should fulfil those permissible promises that he made on his behalf. This is a right of the deceased just as Hadhrat Abu Bakr fulfilled the promise of Rasulullaah on his behalf once he became Khalifah. In the same manner when the head of a household passes away then the person who takes his place as head of the family should fulfil the permissible promises that he had made.

Story 32

The Jews slip poison into the food of Rasulullaah

Hadhrat Abu Hurairah narrates that when Khaibar was conquered, a roasted poisoned sheep was presented to Rasulullaah as a gift by a Jewess. Rasulullaah ordered, "Let all the Jews who have been here assemble before me." The Jews were collected and Rasulullaah said to them, "I am going to ask you a question. Will you tell the truth?" They all said, "Yes." Rasulullaah asked, "Who is your father?" They replied, "So and so." Rasulullaah replied, "You have told a lie; your father is actually so and so." They said, "You are right." Rasulullaah continued, "Will you now tell me the truth, if I ask you about something?"

They replied, "Yes! O Abul Qaasim! If we should tell a lie, you will be aware as you were regarding our father." On that Rasulullaah asked, "Who are the people of Jahannam?" They said, "We shall remain in Jahannam for a short period and after that you will replace us." Rasulullaah said, "You may be cursed and humiliated in it! By ALLAAH, we shall never replace you in it. Will you now tell me the truth if I ask you another question?" They said, "Yes! O Abul Qaasim!" Rasulullaah asked, "Have you poisoned this sheep?" They said, "Yes! We have." Rasulullaah asked, "What made you do so?" They replied, "We wanted to know if you were a liar in which case we would get rid of you and if you are truly a

prophet then the poison would not harm you."
(Saheeh Bukhaari Hadeeth: 3066 page: 449)

- We learn from this Hadeeth that poison and anything designed to cause harm cannot cause harm without the permission of ALLAAH just as in this incident, the Sahabi who ate with Rasulullaah passed away as a result of the poison but it had no effect on Rasulullaah . It is obvious that ALLAAH Ta'ala ordered it not to have any effect on Rasulullaah . This Hadeeth also describes one of the great miracles of Rasulullaah that he was informed through Wahy (revelation) that the food was poisoned and to abstain from consuming it.

The Jew who poisoned the food was a woman by the name of Zainab binte Haarith and the purpose behind this was as they stated that if Rasulullaah was a false Nabi then they would be freed from him but if he is a true Nabi then he would not be harmed. ALLAAH Ta'ala informed his Nabi of their plots against him and saved him, proving to the Jews that he is indeed a true Nabi.

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Story 33

The three individuals of the Bani Israa'eel who were saved from harm on account of their good deeds

Hadhrat Abdullaah bin Umar ↔ narrates that Rasulullaah said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A huge boulder rolled over and blocked the mouth of the cave. They said to each other, "Call to ALLAAH with the best deed you have performed (so that ALLAAH might remove the boulder)". One of them said, "O ALLAAH! My parents were old and I used to go out for to graze the animals. Upon my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they drank from it, I would give it to my wife and children. One day I was delayed and on my return I found my parents sleeping and I did not wish to wake them. My children were crying at my feet (because of hunger) but I did not allow them to drink.

This continued until dawn. O ALLAAH! If You regard what I did as virtuous then please remove this boulder so that we may see the sky." So the boulder moved a little bit. The second said, "O ALLAAH! You know that I was in love with a cousin of mine, with the deepest love a man can have for a woman, and she told me that I would not get my heart's desire unless I paid her one hundred Dinaars. So I struggled with my conscience until I gathered the requested amount and when I was between

her legs, she told me to be afraid of ALLAAH, and asked me not to deflower her except rightfully, (through marriage). So I got up and left her. O ALLAAH! If You regard what I did as virtuous, kindly remove this boulder." So two-thirds of the boulder was removed. Then the third man said, "0 ALLAAH! No doubt You know that once I employed a worker for one Faraq (three Saa'a) of the crop and when I wished to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him, "Go to those cows and the shepherd and take them for they belong to you." He asked me whether I was joking with him and I told him that it was not joke and that it truly belonged to him. O ALLAAH! If You truly regard what I did as virtuous then please remove the-boulder." So the 'rock was removed completely from the mouth of the cave."

(Saheeh Bukhaari Hadeeth: 2146 page: 294)

- This Hadeeth teaches us many things; firstly that it permissible to relate incidents of the previous Ummat in order to take lesson there from. Rasulullaah related this incident to teach his Ummat that one benefits from doing good deeds.

- Secondly we learn that miracles can become apparent at the hands of the friends of ALLAAH as is the belief of the Ahlus Sunnah wal Jamaat.

- Thirdly when one is in difficulty then it is mustahab (preferable) to use one's good actions as an intermediary when supplicating to ALLAAH.

- Fourthly one should give preference to caring for his parents and tending to them over others, whether they be one's children or wife.

- Fifthly it is extremely virtuous to abstain from sin when one has the ability to indulge in it. In addition returning a trust is a great act in the sight of ALLAAH. Also we learn that is permissible to give one's worker a share in the profit instead of a set wage.

- Sixthly we learn that it permissible to ask ALLAAH Ta'ala to fulfil his promise. ALLAAH Ta'ala has promised that he will remove difficulty from those who lead a life of piety and will open the path for them when they are most in need of it. Thus it is permissible for a person to seek fulfilment of this promise when he is in a time of difficulty in the same manner as the three individuals in the Hadeeth above.

- It might seem as if the action of the first person, who kept his children hungry and waited for his parents to drink first, thinking it to be a virtuous deed, was in actual fact not praiseworthy at all as it is obviously a form of torture for the children. **The Muhadditheen have stated that in actual fact this was an act of oppression towards the children but since his intention was noble, he was rewarded for it.** However he only received reward for it because he was ignorant and unaware of what was most appropriate. If any Aalim will carry out such an act then let alone reward, it will be recorded as a sin for him and be punished accordingly. This is a separate discussion altogether that at times an act will be accepted and rewarded even though it might appear to be incorrect.

- Mufassireen have written that the only quality that can save a person from sin is Taqwa or fear of ALLAAH. Thus whoever wishes to safeguard himself from the perpetration of sin should inculcate within himself the Quality of Taqwa and ALLAAH Ta'ala will then assist against the perpetration of sin.

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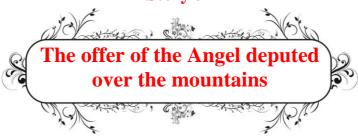
Story 34

The offer of the Angel deputed over the mountains

Hadhrat Aisha _ narrates that she asked Rasulullaah , "Have you encountered a day harder than the day of Uhud?" Rasulullaah replied, "Your tribes have troubled me a lot and the worse trouble was the trouble on the day of Taaif when I presented myself to Ibn Abd or Lail bin Abdi Kulaal and he did not respond to my request. So I departed, overwhelmed with grief and proceeded on. I found no peace until I found myself at Qarni Tha'aalib. I lifted my head towards the sky to see a cloud shading me unexpectedly when I looked up, I saw Hadhrat Jibraeel _ in it. He called me saying, "ALLAAH has heard you calling to your people and what they have replied back to you, ALLAAH has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me and then he said, "O Muhammad ! Order what you wish. If you like, I will let the two mountains fall on them." Rasulullaah said, "No but I hope that ALLAAH will let their children worship ALLAAH Alone and they will ascribe no partners to Him."
(Saheeh Bukhaari Hadeeth 3127 page: 459)

- The difficulties and hardships that Rasulullaah had to endure after being appointed as a Nabi fill the pages of history and biographies of Rasulullaah . This Hadeeth relates the incident of when Rasulullaah went to Taaif and on the instruction of the chiefs of Taaif, Rasulullaah was pelted with

stones. This occurred after the beloved uncle of Rasulullaah , Abu Taalib, passed away and he went to Taaif with the hope that they would embrace Islaam and support him. Rasulullaah invited the three chiefs of Taaif to Islaam who mocked and laughed at Rasulullaah and ordered him to be pelted with stones. This is the incident that is referred to in this Hadeeth.

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Story 35

The story of the pious man of the Bani Israa'eel- Juraij

Hadhrat Abu Hurairah narrates that **Rasulullaah □ said, "None spoke in infancy except for three individuals; Hadhrat Isa _ and a man from Bani Israel called Juraij.** While he was offering his prayers, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He continued praying and did not answer) His mother said, "O ALLAAH! Do not let him die till he sees the faces of prostitutes." So while he was in his place of worship; a lady came and tried to seduce him; but he did not give in to her seduction. So she went to a shepherd and presented herself to him to commit Zinaa (fornication) with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people came to him and destroyed his place of worship and expelled him out of it and abused him. Juraij performed the Wudhu (ablution) and offered prayer. He then came to the child and said, "O child! Who is your father?" The child replied, "The shepherd!" (After hearing this) the people said, "We shall rebuild your place of worship from gold", but Juraij said, "No, not of gold but only of mud."

(Saheeh Bukhaari Hadeeth: 3321 page: 489)

- One learns from this Hadeeth that if a person does not reply his mother because of him performing Salaah and his mother in turn supplicates against him then her supplication will be accepted. One should bear in mind that Allaamah

Aaini ↦ in 'Umdatul Qaarie' (v.16 p.31) has explained that if he is performing Nafl Salaah and is called by his parents and his parents are in some form of difficulty then it is Waajib upon him to reply to his parents but if he is performing Fardh Salaah and there is insufficient time then it is not Waajib.

- One can see the complete conviction and faith Juraij had in ALLAAH Ta'ala that he spoke to a child in infancy whereas a child of that age is incapable of comprehending speech. **Ibn Bathaal (RA) has expressed his opinion that Juraij was amongst the Ambiyaa of ALLAAH Ta'ala and this was one of his miracles.** This Hadeeth also highlights the honour of one's parents that one has to reply them when they call even if one is preoccupied with something else. One also learns that the help of ALLAAH is always with those who are true and He will save them from all difficulties.

- This Hadeeth also proves that the miracles of the friends of ALLAAH are true and can occur.

- One can gauge from this Hadeeth that Wudhu (ablution) was not specific for this Ummat only and existed amongst the previous Ummat as well. **The unique trait of this Ummat is that the limbs that are washed in Wudhu will gleam brightly on the Day of Qiyaamah.**

- One learns from this Hadeeth that in times of difficulty and hardship, one should turn to ALLAAH and in turn ALLAAH Ta'ala will remove his difficulty. This was the practice of Rasulullaah □ as reported in 'Abu Dawood', "Whenever Rasulullaah □ was faced with any difficulty he would hasten towards Salaah."

Story 36

The land in which gold was found after it was sold

Hadhrat Abu Hurairah ␣ narrates that Rasulullaah said, "A man bought a piece of land from another man and the buyer found an earthen jar, filled with gold on the new property. The buyer said to the seller "Take your gold as I have bought only the land from you but I have not bought the gold from you." The previous owner said, "I have sold you the land with everything in it." So both of them took their case before another man (Hadhrat Dawood _) who asked, "Do you have children?" One replied that he had a son and the other replied that he had a daughter. The man (Hadhrat Dawood _) said, "Marry the girl to the boy and spend the gold on their marriage. Whatever remains thereafter give away in Sadaqah."
(Saheeh Bukhaari Hadeeth: 3353 page: 494)

- There are such people in this world who have no desire for worldly gain but instead dislike the world and all it contains. In this Hadeeth both the buyer and the seller refused to take the gold. In disputes such as these an arbitrator should be appointed to solve the dispute and the decision he makes must be adhered to unless it contradicts the laws of Shari'ah. Hadhrat Dawood _ ruled that the son of the one should be married to the daughter of the other and in this manner the gold will be used for good and put to use.

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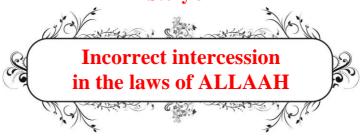
Story 37

Incorrect intercession in the laws of ALLAAH

Hadhrat Aisha narrates that the Quraish were extremely worried about the lady from the tribe of Banu Makhzoom who had stolen. They asked, "Who will intercede for her with the Rasul of ALLAAH?" Some said, "No one dares to do so except Hadhrat Usaamah bin Zaid, the most beloved to Rasulullaah." When Hadhrat Usaamah spoke to Rasulullaah regarding this, he replied, "Do you try to intercede with regards to one of the prescribed laws of ALLAAH Ta'ala?" Rasulullaah then got up and addressed everyone saying, "What destroyed the nations preceding you was that if a noble amongst them stole then they would forgive him but if a poor person amongst them stole then they would inflict ALLAAH's legal punishment on him. By ALLAAH, if Fatima, the daughter of Muhammed, were to steal (ALLAAH forbid), I would cut off her hand."
(Saheeh Bukhaari Hadeeth: 3356 page: 494)

- We learn from this Hadeeth that we are prohibited from seeking the prescribed punishment of ALLAAH Ta'ala to be wavered. If the matter is forgiven before it reaches the Qaadhi then it is of no problem but after it is proven in the court of the Qaadhi and a verdict is passed then it cannot be forgiven.

- We are able to discern from this Hadeeth, the close relationship that Hadhrat Usaamah bin Zaid shared with Rasulullaah that the Quraish only saw him worthy of taking their request before Rasulullaah.

- The laws of ALLAAH create harmony for all and apply equally to all men and women. This is the distinguishing trait of Islaam. The Quraish were afraid that if the hand of a woman from the Banu Makhzoom were to be cut, which is a branch of the Quraish, then it would be a disgrace to them. This is why they sought to save her from this punishment and requested Hadhrat Usaamah bin Zaid to intercede on her behalf. Hadhrat Usaamah bin Zaid was very dear to Rasulullaah as he was the son of his adopted son, Hadhrat Zaid bin Haarithah. Hadhrat Usaamah bin Zaid accepted their request and went before Rasulullaah, who loved him and treated him as his own grandson.

When Hadhrat Usaamah interceded on her behalf, Rasulullaah became very angry and scolded Hadhrat Usaamah. Rasulullaah then delivered a sermon in which he mentioned the reason for which the previous Ummat's were destroyed, amongst which was that whenever a noble person amongst them stole then they overlooked it and when a poor person stole then they would punish him. The equality of Islaam is its unique trait that the other religions of the world lack.

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Story 38

The person from the Bani Israa'eel who was forgiven because of his fear for ALLAAH

Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "Amongst the people from the previous nations was a man whom ALLAAH had given a lot of wealth. While he was on his deathbed, he called his sons and said, "What type of father have I been to you?" They replied, "'You have been a good father." He said, "I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day." His sons did accordingly but ALLAAH gathered his particles and asked (him), "What made you do so?" He replied, "Fear of You O Allaah." So ALLAAH bestowed His Mercy upon him (and forgave him)."
(Saheeh Bukhaari Hadeeth: 3359 page: 495)

- Fear of ALLAAH is a great blessing and it is this meritorious quality that saves a person from sin. If this quality comes into a person later in his life and repents on account of it then too a person can be forgiven. In this case it was a man who committed sins his entire life. In another narration it is mentioned that this man was a grave robber. ALLAAH Ta'ala only forgave him because of his reply when asked why he had made such a bequest that it he only did so out of fear for ALLAAH. Mufassireen have written that it is only the fear of ALLAAH that can save a person from sin. The statement of this man that he did it only out of fear for ALLAAH is a sign

of him being a believer. May ALLAAH Ta'ala through his mercy grant all the Mu'mineen the quality of Taqwa safeguard everyone from sin and disobedience.

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Story 39

Hadhrat Abu Dhar embraces Islaam

Hadhrat Abdullaah bin Abbaas narrates, When the news of the Nabuwwat of Rasulullaah reached Hadhrat Abu Dhar, he said to his brother, "Ride to this valley and bring me news of this man, who claims to be a Prophet receiving information from the Heavens. Listen to him and then come to me." His brother set out till he met Rasulullaah and listened to him and then returned to Hadhrat Abu Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Hadhrat Abu Dhar said, "You have not satisfied me with what I wanted." So he took food and a water-skin full of water and set out till he reached Mecca, where he went to the Masjid looking for Rasulullaah, whom he did not know, and did not like to ask someone about him. A portion of the night had passed when Hadhrat Ali saw him and realised that he was a stranger. Hadhrat Abu Dhar followed him to his house but neither of them spoke anything to each other until it was morning. Then he carried his water-skin and food and went to the Masjid. He spent that day without again seeing Rasulullaah and at night returned to his sleeping place. Hadhrat Ali again passed by him and said, "Has he not (i.e. Abu Dhar) recognised the place where he is staying yet?" Hadhrat Ali again took him (to his house), but neither of them asked the other about anything, till it was the third day when Hadhrat Ali had the same

experience with him and Hadhrat Abu Dhar again stayed with him. Hadhrat Ali then asked, "Will you not tell me what has brought you here?" Hadhrat Abu Dhar replied, "If you give me a promise that you will guide me, then I will tell you." When Hadhrat Ali gave him his word Hadhrat Abu Dhar informed him (of his purpose). Hadhrat Ali said, "It is the Truth, and he is most certainly the Rasul of ALLAAH. When the morning comes, follow me. If I should perceive any danger threatening you, I will bend down as if fastening my shoe lace, you carry on walking. Follow me until you enter the place that I will enter." Hadhrat Abu Dhar agreed and followed Hadhrat Ali till he entered the home of Rasulullaah and Hadhrat Abu Dhar entered with him. He then listened to the words of Rasulullaah and embraced Islam. Rasulullaah said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Hadhrat Abu Dhar said, "By Him in Whose Hands my life is! I will proclaim my conversion to Islaam publicly amongst them (i.e. the Kuffaar)." He went out till he reached the Masjidul Haraam and announced as loudly as he could, "I testify that none is worthy of worship except ALLAAH and Muhammed is the Rasul of ALLAAH." The people then got up and beat him till they knocked him down. Hadhrat Abbaas came and threw himself over him (to protect him) saying, "Woe to you! Do you not know that he is from Ghiffaar and they live on the route you take to trade in Syria?" Thus he saved him from them. Hadhrat Abu Dhar did the same on the next day and the people beat him again and Hadhrat Abbaas again drew himself over him (to save him as before). Hadhrat Abdullaah bin Abbaas would say, "This is how Islaam began for Hadhrat Abu Dhar ."
(Saheeh Bukhaari Hadeeth: 3400 page: 499)

- The Sahabah were such personalities that after embracing Tauheed and reciting the testimony of faith, they were filled with such conviction that they were able to endure all forms of hardships and persecution. Amongst them was Hadhrat Abu Dhar Ghiffaari ↔ who despite being warned by Rasulullaah after accepting Islaam to keep it secret and leave for his hometown, he could not contain himself and announced his acceptance of Islaam in the Masjidul Haraam before all the Kuffaar. He was savagely beaten on account of this but the sweetness of Imaan is something else. May ALLAAH Ta'ala grant us all that same sweetness of Imaan. Hadhrat Abu Dhar ↔ drank only from Zam-Zam for two days and stayed in the Haram. ALLAAH Ta'ala has made Zam-Zam a unique nourishing drink and a person is able to suffice on it alone. Rasulullaah said that Zam-Zam will assist a person with whatever intention he drinks it. I have heard from thousands of Hujjaaj that their hunger was satisfied after drinking Zam-Zam.

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Story 40

The leper, bald man and blind man from the Bani Israa'eel

Hadhrat Abu Hurairah narrates that Rasulullaah said, "ALLAAH Ta'ala willed to test three men of the Bani Israa'eel who were a leper, a blind man and a bald man respectively. ALLAAH Ta'ala sent an angel to them who first came to the leper and said, "What would you like most?' He replied, "Good colour and good skin, for the people have a strong aversion to me." The angel touched him and his illness was cured; he was given a good colour and beautiful skin. The angel asked him, "What kind of wealth would you like best?" He replied, "Camels (or cows)." (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said, "May ALLAAH bless you in it."

The angel then went to the bald man and said, "What would you like most?" He said, "I would like good hair and I wish to be cured of this disease, for the people feel repelled by me." The angel touched him and his illness was cured and he was given good hair. The angel asked, "What kind of wealth would you like best?' He replied, "Cows!" The angel gave him a pregnant cow and said, "May ALLAAH bless you in it."

The angel then went to the blind man and asked, "What would you like best?" He said, "That ALLAAH may restore my eyesight that I may see the people." The angel touched his eyes and ALLAAH gave him back his eyesight. The angel

asked him, "What kind of wealth would you like best?" He replied, "Sheep!" The angel gave him a pregnant sheep. Later all three pregnant animals gave birth to young ones, which multiplied and brought forth so much that one of the (three) men had a herd of camels filling an entire valley, the other a herd of cows filling yet another valley and the last a flock of sheep filling a valley.

The angel then disguised himself in the shape and appearance of a leper and went to the first man (who was previously a leper) and said, "I am a poor man, who has lost all means of livelihood while on a journey; none will satisfy my need except ALLAAH and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much wealth, I ask you to give me a camel so that I may reach my destination."

The man replied, "I have many obligations and cannot give you anything." The angel said, "Were you not a leper to whom the people had a strong aversion? Were you not a poor man and then ALLAAH gave you all this wealth?" He replied, "I got this property through inheritance from my forefathers." The angel said, "If you are telling a lie then let ALLAAH make you as you were before."

The angel then disguised himself in the shape and appearance of a bald man and went to the man, who was previously bald and said to him the same as he told the first one, and he too answered in the same manner as the first one did. The angel said, "If you are telling a lie then let ALLAAH make you as you were before."

The angel finally disguised himself as a blind man and went to the man who was previously blind and said, "I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except

ALLAAH, and after Him, you yourself. I ask you in the Name of Him who has given you back your eye-sight to give me a sheep so that with its help, I may complete my journey." The man said, "No doubt, I was blind and ALLAAH gave me back my eye-sight, I was poor and ALLAAH made me rich; so take anything you wish from my property. By ALLAAH! I will not stop you from taking anything of my property, which you may take for ALLAAH's sake." The angel replied, "Keep your property with you. You all have been tested and ALLAAH is pleased with you and is angry at your other two companions."
(Saheeh Bukhaari Hadeeth: 3345 page: 492)

- The wealth and health of a Muslim is the trust of ALLAAH and He may entrust it to whomsoever he wishes but at the end of the day it belongs to ALLAAH. In this Hadeeth three people were tested and of the three only one was successful. The leper and the bald man both gave preference to the world and in so doing angered ALLAAH Ta'ala. They thought their wealth to be their own and even went to the extent of telling the angel that they had inherited it from their forefathers and since they had many expenses, they were unable to help.

Rasulullaah has said that the person who does not assist others when they are in difficulty then ALLAAH Ta'ala will not assist him when he is in difficulty. Even if it is true that he inherited the wealth from his forefathers, nothing changes as who is the one who gave the wealth to his forefathers in the first place. This is why the first two were unsuccessful but the blind man was successful, who understood everything belongs to ALLAAH and in sacrificing everything in His name is success. May ALLAAH Ta'ala grant us this entire realisation.

Story 41

The ground rejects a Christian from being buried in it

Hadhrat Anas bin Maalik ↔ narrates that there was a Christian who embraced Islam and learnt Surah Baqarah and Surah Aal Imraan, and also used to write Wahy (revelation) for Rasulullaah □. Later on he returned to Christianity and used to say, **"Muhammed □ knows nothing but what I have written for him (ALLAAH forbid)."** Then ALLAAH caused him to die and people buried him but in the morning they saw that the ground had thrown his body out. They said, "This is the act of Muhammed □ and his companions. They dug up the grave of our companion and took his body out because he had left their religion." They again dug the grave deeply for him but in the morning they again saw that the earth had thrown his body out once again. They said, "This is the act of Muhammed □ and his companions. They dug up the grave of our companion and threw his body out because he had left their religion." They dug the grave for him as deep as they could but once again in the morning they saw that the earth had thrown his body out. So they believed that what had happened to him was not done by any human and they left his body there unburied.
(Saheeh Bukhaari Hadeeth: 3490 page: 511)

- This Hadeeth informs us of one of the miracles of Rasulullaah ↔ wherein the Christian, who embraced Islaam, learnt the Quraan and even recorded Wahy (revelation) for Rasulullaah □ became Murtad (renegade) and left the fold of Islaam. He had the audacity to further tell people that

Rasulullaah knew nothing except what he had himself written for him (ALLAAH forbid). ALLAAH Ta'ala punished him in such a manner that even the ground refused to accept his body, even after his companions had tried three times to bury him. ALLAAH Ta'ala punished him in such a manner that it would be a lesson for all mankind that ALLAAH's Rasul is a true Nabi and his enemies will disgraced.

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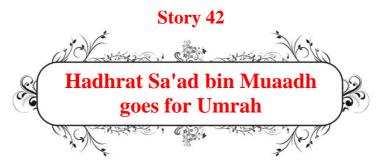
Story 42

Hadhrat Sa'ad bin Muaadh goes for Umrah

Hadhrat Abdullaah bin Mas'ood narrates that Hadhrat Sa'ad bin Muaadh left for Umrah and stayed at the house of Umayyah bin Khalaf for Umayyah himself used to stay at Hadhrat Sa'ad bin Muaadh's house when he passed by Madinah on his way to trade in Syria. Umayyah said to Hadhrat Sa'ad, "Will you wait till midday when the people are at their homes then you may go and perform the Tawaaf around the Ka'abah?" Later while Hadhrat Sa'ad was making Tawaaf, Abu Jahal came and asked, "Who is that performing Tawaaf?" Hadhrat Sa'ad replied, "I am Sa'ad." Abu Jahal said, "Are you making Tawaaf with no fear even though you have given refuge to Muhammad and his companions?" Hadhrat Sa'ad replied, "Yes!", and they started quarrelling. Umayyah said to Hadhrat Sa'ad, "Do not raise your voice at Abul Hakam (i.e. Abu Jahal), for he is chief of the valley (of Makkah)." Hadhrat Sa'ad then said to Abu Jahal, "By ALLAAH! If you prevent me from performing Tawaaf then I will block your trade routes to Syria." Umayyah kept on saying to Hadhrat Sa'ad, "Do not raise your voice!", as he held him. Hadhrat Sa'ad became furious and said to Umayyah, "Leave me for I have heard Muhammad saying that he will kill you." Umayyah said in shock, "Will he kill me?" Hadhrat Sa'ad said, **"Yes!" Umayyah said, "By ALLAAH! When Muhammad says a thing, he never tells a lie."** Umayyah went to his wife

and said to her, "Do you know what my brother from Yathrib (i.e. Madinah) has said to me?" She asked, "What has he said?" He replied, "He claims that he has heard Muhammad claiming that he will kill me." **She said, "By ALLAAH! Muhammed never tells a lie."** So when the Kuffaar were leaving for Badr after declaring war against the Muslims, his wife said to him, "Do you not remember what your brother from Yathrib told you?" Umayyah then decided not to go but Abu Jahal said to him, "You are from the nobles of Makkah, so you should accompany us for a day or two." He went with them and thus ALLAAH had him killed."
(Saheeh Bukhaari Hadeeth: 3503 page: 513)

- This Hadeeth proves how true were the titles of Rasulullaah ; Al Ameen (the trustworthy) and As-Saadiq (the truthful). It was not only that the Sahabah or the Muslims believed this but also even his enemies acknowledged his truthfulness. This is why that despite Umayyah being an archenemy of Rasulullaah , he still began trembling with fear when Hadhrat Sa'ad bin Muaadh told him that Rasulullaah had said that he will be the one who will kill Umayyah bin Khalaf.

In the narration reported in the chapter of the battles that when he heard that this is what Rasulullaah had said he remarked, "Muhammed does not lie." And when he related this incident to his wife she made the same remark. This is why when the Kuffaar were leaving for Badr, his wife reminded him of the prophecy of Rasulullaah and he quickly changed his mind. However upon the insistence of Abu Jahal he left with them and inevitably marched to his doom and the eternal punishment of Jahannam.

This is a lesson for all us Muslims, who claim to be the followers and devotees of Rasulullaah , who believe that

success only lies in the practice of Rasulullaah but do not have conviction in the promises and warning of Rasulullaah . Our actions refute our claims as we have neither the Sunnat of Rasulullaah in our lives nor are we steadfast upon any of his orders. May ALLAAH Ta'ala grant us all the ability to hold fast onto the Sunnat of Rasulullaah and make us his true followers.

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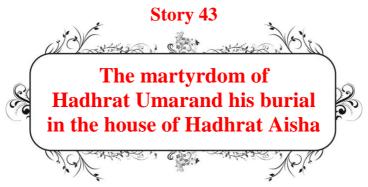
Story 43

The martyrdom of Hadhrat Umarand his burial in the house of Hadhrat Aisha

Hadhrat Amr bin Maymoon narrates, "I saw Hadhrat Umar bin Khattaab a few days before he was stabbed in Madinah. He was standing, with Hudhaifah bin Yamaan and Hadhrat Uthmaan bin Hunaif to whom he said, "What have you done? Do you not think that you have imposed more taxation on the land of As-Sawaad (i.e. Iraq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." Hadhrat Umar again said, "Check whether you have imposed on the land what it cannot bear." They said, "No! We have not." **Hadhrat Umar added, "If ALLAAH should keep me alive, I will let the widows of Iraq need no men to support them after me."** But only four days had elapsed when he was stabbed. On the day he was stabbed, he was standing on the Musallaa and there was nobody between me and him (i.e. Hadhrat Umar) except Hadhrat Abdullaah bin Abbaas . Whenever Hadhrat Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbeer. He would recite Surah Yusuf or Surah Nahl or a similar Surah in the first Raqaat so that the people may have time to join the prayer. As soon as he said the Takbeer, I heard him saying, **"The dog has killed or eaten me,"** At the time he (i.e. the murderer) had already stabbed

him. A non-Arab **Kaafir carrying a double-edged knife had stabbed him and was now stabbing all the persons he passed by on the right and left until he stabbed thirteen persons; out of whom seven died.** When one of the Muslims saw this, he threw a shawl over him. Realising that he had been captured, the non-Arab killed Himself. Hadhrat Umar held the hand of Hadhrat Abdur Rahmaan bin Auf and let him lead the prayer. Those who were standing by the side of Hadhrat Umar saw what I saw but the people who were in the other parts of the Mosque did not see anything except they were saying, SubhanALLAAH! SubhanALLAAH! When they could not hear the voice of Hadhrat Umar . Hadhrat Abdur Rahmaan bin Auf led the Salaah and shortened it. When they finished the prayer, Hadhrat Umar said, "O Ibn Abbaas! Find out who attacked me." Hadhrat Ibn Abbaas kept on looking here and after a short time came to say. **"The Persian slave of Mugheerah bin Shu'bah, Abu Lu'lu attacked you."** On that Hadhrat Umar asked, "The craftsman?" Hadhrat Abdullaah bin Abbaas said, "Yes!"

Hadhrat Umar said, "May ALLAAH curse him. I did not treat him unjustly. All the praises are for ALLAAH Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Hadhrat Abbaas) loved to have more non-Arab Kaafir slaves in Madinah." Hadhrat Abbaas had the greatest number of slaves. Hadhrat Ibn Abbaas said to Hadhrat Umar , "If you wish, we will do." He meant, "If you wish we will kill them." Hadhrat Umar said, "You are mistaken (for you cannot kill them) after they have spoken your language, prayed towards your Qiblah, and performed Hajj like you." Then Hadhrat Umar was carried to his house and we went along with him and the people were as if they had never

suffered a calamity for the first time. Some said, "Do not worry, he will be alright soon." Others said, "We are afraid that he will die." Some water which had dates soaked in them was brought to him and he drank it but it came out of the wound of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. This is when the people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from ALLAAH to you on account of your being the companion of Rasulullaah and your superiority in Islaam, which you are aware of. You then became the Khalifah and you ruled with justice until now you have been martyred." Hadhrat Umar said, "I wish that all these privileges will at least equal or outweigh my shortcomings so that I will neither lose nor gain anything." **When the young man turned back to leave, his clothes were touching the ground. Hadhrat Umar said, "Call the young man back to me." When he returned Hadhrat Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Rabb."** Hadhrat Umar further said, "O Abdullaah bin Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. Hadhrat Umar said, "If the property of Umar's family covers the debt then pay the debt from it, otherwise request it from Bani Adi bin Ka'ab, and if that too is insufficient then ask for it from the Quraish but do not ask for it from anyone else. Pay this debt on my behalf." Hadhrat Umar then said to Hadhrat Abdullaah bin Umar, "Go to 'Aisha (the beloved wife of Rasulullaah) and say, "Umar sends his greetings but do not say "Ameerul Mu'mineen" because today I am not the chief of the believers rather say "Umar bin Khattaab" asks the permission to be buried alongside his two companions." Hadhrat Abdullaah bin Umar

did as he was instructed and asked for permission to enter and after entering, found her sitting and weeping. He said to her, "Umar bin Khattaab sends his greetings and asks permission to be buried with his two companions." She said, "I had reserved this place for myself but today I give preference to it to Hadhrat Umar ." When he returned, Hadhrat Umar sat up and somebody supported him against his body. Hadhrat Umar asked, "What news do you have?" He said, "O Ameerul Mu'mineen! It is as you wish. She has given the permission." Hadhrat Umar said, "Praise be to ALLAAH, there was nothing more important to me than this. So when I die, take me and greet Hadhrat Aisha and say, "Umar bin Khattaab asks permission to be buried with Rasulullaah ", and if she gives the permission then bury me there. However if she refuses then take me to the graveyard of the Muslims." **Then Hadhrat Aisha came with many other women walking with her.** When we saw her, we went away. She went in and wept there for some time. When the men asked for permission to enter, she went into another room and we heard her weeping from inside the room. The people said to Hadhrat Umar, "O Ameerul Mu'mineen! Appoint your successor." Hadhrat Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Rasulullaah was pleased with before he passed away." Hadhrat Umar mentioned the names of Hadhrat Uthmaan , Hadhrat Ali , Hadhrat Zubair , Hadhrat Talha , Hadhrat Sa'ad bin Abi Waqqaas and Hadhrat Abdur Rahmaan bin Auf . Hadhrat Umar added, "Abdullah bin Umar will be a witness to you but he will have no share in the right to rule. His being a witness will compensate him not sharing in the right to rule. If Sa'ad becomes the ruler, it will be alright, otherwise whoever becomes the ruler should seek his help as I have not dismissed him because of disability or

dishonesty." Hadhrat Umar continued, "I recommend that my successor takes care of the early Muhaajireen; to know their rights and protect their honour and sacred things. I recommend that he be kind to the Ansaar who had lived in Madinah before the Muhaajireen and Imaan had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers. And I recommend that he should do good to all the people of all towns as they are the protectors of Islaam and the source of wealth and the cause of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Arab Bedouins as they are the origin of the Arabs and the fabric of Islaam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning those under the protection of ALLAAH and His Rasul (i.e. Dhimmis) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability." When Hadhrat Umar passed away, we carried him out and set out to the house of Hadhrat Aisha. Hadhrat Abdullaah bin Umar greeted her and asked, "Umar bin Al-Khattaab seeks your permission." Hadhrat Aisha said, "Bring him in and bury him here." He was brought in and buried beside his two companions."

- We are able to gauge from this Hadeeth the care and concern Hadhrat Umar had for the Muslims and that he was undoubtedly a well wisher for the entire Ummat. In addition he was a source of comfort and ease for the non-Muslim Dhimmis as he exhorted his successor to protect their wealth and fulfil their rights. It shows us the character of Hadhrat Umar, who was more concerned for Deen and the well being of the Muslims over his own health and possessions.

- This shows us the importance of paying one's debts that Hadhrat Umar ensures that all his debts will be paid when he leaves this world by making a bequest to his son to ensure that they are all paid.

- The desire that Hadhrat Umar showed to be buried alongside Rasulullaah and Hadhrat Abu Bakr teaches us **that we too should have the desire to be buried alongside the pious.**

- The Khalifah should also advise the Muslims accordingly with regards to his successor after him so that they may find it easy to appoint a person to rule over them.

- A Muslim should always encourage others to do good and prevent evil just as Hadhrat Umar does with the youngster, even in the throes of death, instructing him to lift his clothes above his ankles saying, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Rabb."

- Straightening the rows for Salaah should be stressed upon. Hadhrat Umar was very particular about this and would pass between the rows instructing the others to straighten them. He had appointed another for this duty and only after he had informed him that all rows had been straightened, would he begin the Salaah.

- We learn that no people or town should be taxed more than they can bear. **May we all be sacrificed for Hadhrat Umar who ruled over half the world but still managed to fill it with justice and departs from this world in old tattered clothes.** This is a lesson to all leaders; may ALLAAH Ta'ala grant them the ability to follow the Sunnat of Rasulullaah and his righteous Khulafaa.

One can only marvel at the humility of Hadhrat Umar ↔, who instructs his son, Hadhrat Abdullaah bin Umar ↔, to once again seek permission from Hadhrat Aisha → after he passes away to be buried in her home, saying that he should only be buried there if she permits him and if she refuses then he should be buried in the graveyard of the Muslims so that there will be no doubt of her being compelled to do so.

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Story 44

Rasulullaah's love for Hadhrat Khadijah

Hadhrat Abu Hurairah narrates that Hadhrat Jibraeel came to Rasulullaah and said, "O Rasulullaah! This is Khadijah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Rabb and on my behalf then give her the glad tidings of having a palace in Paradise made out of a pearl wherein there will be neither any noise nor any fatigue (trouble)."

Hadhrat Aisha narrates, "Once Haalah bint Khuwailid, Hadhrat Khadijah's sister, asked Rasulullaah permission to enter.

On that Rasulullaah remembered the manner in which Hadhrat Khadijah used to ask permission to enter and he began to weep. He said, "O ALLAAH! This is Haalah." So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish; with a toothless mouth of red gums, who died long ago. ALLAAH has given you somebody better than her?"
(Saheeh Bukhaari Hadeeth: 3683 page: 538)

- Hadhrat Khadijah ↦ was the first wife of Rasulullaah . All his children were born from her; four daughters- Hadhrat Zainab , Hadhrat Ruqayyah , Hadhrat Umie Kulthoom and Hadhrat Fatima who all embraced

Islaam and lived to marry. **He had three sons from her;** Qaasim, Tayyab and Taahir, all of whom passed away in their childhood before Nabuwwat. Only Hadhrat Ibraheem was born from Maria Qibthiyah.

Hadhrat Khadijah is that fortunate woman who strengthened and supported Islaam with health and wealth. She was the first to embrace Islaam and supported Rasulullaah every step of the way. On account of her sincerity and devotion, ALLAAH Ta'ala sent greetings for her and Hadhrat Jibraeel , which she replied, as is reported in 'Sunan Nasaai', in the following manner, "Undoubtedly ALLAAH Ta'ala is As-Salaam and peace be upon Jibraeel and upon you, O Rasulullaah and the mercy and blessings of ALLAAH."

It is because of her love and sacrifices that she made for Rasulullaah that he always remembered after her demise such that Hadhrat Aisha said that she would become jealous because of how often he would think of her. **At times when Rasulullaah would slaughter a sheep then he would look for the friends of Hadhrat Khadijah and give them a share from it.** May ALLAAH be pleased with our mother, Hadhrat Khadijah who was an example of sincerity and devotion to ALLAAH. Why should the greeting of ALLAAH not be sent to her and why should she not be given the glad tidings of a palace made out of a pearl?

- It is reported in 'Musnad Ahmed' and 'Tabraani' that Rasulullaah became so angry at this statement of Hadhrat Aisha that his entire face became red and he said, "Who have I been given better than her?" Hadhrat Aisha stood and repented to ALLAAH and never spoke about Hadhrat Khadijah in this manner ever again.

Story 45

Hadhrat Abdullaah bin Salaam embraces Islaam

Hadhrat Anas bin Maalik ↔ narrates that when the news of the arrival of Rasulullaah □ in Madinah reached Hadhrat Abdullah bin Salaam ↔, he went to ask him about certain things. He said, "I am going to ask you about three things which only a Nabi can answer; what is the first sign of the Hour? What is the first food which the people of Paradise will eat? How does a child have similarity to his father or to his mother?" Rasulullaah □ replied, "Jibraeel _ has just now informed me of that."

Hadhrat Abdullaah bin Salaam ↔ said, "He (i.e. Hadhrat Jibraeel _) is the enemy of the Jews among the angels. Rasulullaah □ said, "As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West. **As for the first meal which the people of Paradise will, eat, it will be the extra lobe of the fish liver.** As for the child; if the man's discharge preceded the woman's discharge then the child attracts the similarity to the man but if the woman's discharge precedes the man's then the child attracts the similarity to the woman." On this Hadhrat Abdullaah bin Salaam said, "I testify that none has the right to be worshipped except ALLAAH and that you are the Rasul of ALLAAH." He added, "O Rasul of ALLAAH! The Jews invent such lies that leave one astonished, so please ask them about me before they know about my conversion to Islaam." The Jews were summoned and they came before Rasulullaah □, who said to

them, "What kind of man is Abdullaah bin Salaam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. Rasulullaah □ said, "What would you think if Abdullaah bin Salaam were to embrace Islaam?" They said, "May ALLAAH protect him from that." Rasulullaah □ repeated his question and they gave the same answer. Hadhrat Abdullaah bin Salaam then came out and said, "I testify that none is worthy of worship except ALLAAH and that Muhammed □ is the Rasul of ALLAAH. On this the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this Hadhrat Abdullaah bin Salaam said, "It is this that I was afraid of, O Rasulullaah □!"

(Saheeh Bukhaari Hadeeth: 3797 page: 561)

- We learn from this Hadeeth that the first meal in Jannat will comprise of fish liver. Hadhrat Abdullaah bin Salaam was a Jewish Aalim and ALLAAH Ta'ala granted him the good fortune of becoming an Aalim of this Ummat as well. He embraced Islaam wholeheartedly when Rasulullaah □ arrived in Madinah and became a strong supporter of Islaam. He sacrificed a great deal for Islaam and assisted the Muslims in many instances.

It is the law of Islaam that when two people commit adultery then they are to be pelted to death and this was the law of the Jews as well. When the Jews tried to conceal this law when they were told to recite it from the Torah and they skipped the verse, it was Hadhrat Abdullaah bin Salaam who told Rasulullaah □ to make him move his hand and it was found that he was concealing the verse. It is the nature of the Jews to lie and deceive, which is why they were cursed by ALLAAH.

Story 46

Black magic was cast over Rasulullaah ﷺ

Hadhrat Aisha ؓ narrates, "Black Magic was cast on Rasulullaah ﷺ so that he began to think that he was doing a thing which he was not actually doing. One day he supplicated to ALLAAH for a long period and then said, **"I feel that ALLAAH has inspired me as to how I should cure myself;** Two persons came to me in my dream and sat; one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, "He has been bewitched!' The first asked, **"Who has bewitched him?" The other replied, "Labeed, bin A'asam." The first one asked, "what material has he used?' The other replied, "A comb, the hair gathered on it, and the outer skin of the date-palm."** The first asked, "Where is that?" The other replied, "It is in the well of Dharwan." So Rasulullaah ﷺ went out towards the well and then returned and said to me on his return, "The date-palms near the well are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He replied, "No! For I have been cured by ALLAAH and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with sand."

(Saheeh Bukhaari Hadeeth: 3163 page: 462)

- This Hadeeth relates the incident in which black magic was cast over Rasulullaah ﷺ. **Labeed bin A'asam, a Jew, cast the spell upon Rasulullaah ﷺ and it affected him for six**

months. This did not have any effect on the Deeni affairs of Rasulullaah but did cause him difficulty in his worldly affairs. When ALLAAH Ta'ala decreed to cure His Nabi of this then ALLAAH Ta'ala showed Rasulullaah the cure in a dream. He saw two Angels conversing with each other and through their discussion was informed of the reality of the black magic and its cure. It was cast using the comb of Rasulullaah , his hair and the outer skin of a date palm. **It was tied into eleven knots and then thrown into the well of Dharwaan.**

After Rasulullaah awoke, he sent Hadhrat Ali , Hadhrat Zubair and Hadhrat Ammaar bin Yaasir to find it. They drew all the water from the well and the water appeared reddish in colour as if dyed with Mehndi (Henna). The comb upon which the spell had been cast was found beneath a stone at the bottom wrapped in the skin of date palm. **This was when ALLAAH Ta'ala revealed Surah Falaq and Surah Naas and as Rasulullaah recited each verse, the knots opened and Rasulullaah slowly began to feel lighter.** After the eleventh verse was recited the final knot opened, Rasulullaah felt perfectly normal as if there had been no weight upon him in the first place. Hadhrat Jibraeel was supplicating,

بسم الله ارقيك من كل شيء يوذيك من عين و حاسد, و الله يشفيك

In the name of ALLAAH, may you be safeguarded from all that harms you, of the evil-eye and jealous ones and may ALLAAH cure you."

The Sahabah asked if they should kill the one who cast the spell upon Rasulullaah but Rasulullaah replied, "ALLAAH Ta'ala has cured me, now I do not wish to create discord among the people."

- Hadhrat Aisha narrates, "Rasulullaah never retaliated against any person for himself (as in the above instance) but if it was for ALLAAH Ta'ala then he would retaliate.

- We also learn from this Hadeeth that no change or harm came to the revelation sent by ALLAAH Ta'ala while Rasulullaah was affected by this black magic **but it only affected Rasulullaah's worldly affairs as ALLAAH Ta'ala has protected the Deen.**

- This only affected the outer condition of Rasulullaah and not the heart and mind of Rasulullaah . Black magic casts a form of illness and is temporary, which can affect a Nabi as well. This does not affect the Nabuwwat of the Nabi in the least and affects them as an illness would. Thus no objection can be raised as to how black magic could be cast upon Rasulullaah as he was a man as all men and can be affected by such things.

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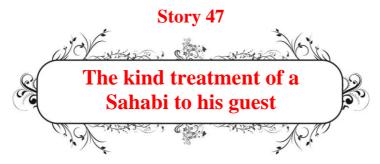
Story 47

The kind treatment of a Sahabi to his guest

Hadhrat Abu Hurairah narrates, "A man came to Rasulullaah and he sent a message to his wives to bring something for the man to eat) but they said that they had nothing except water. Rasulullaah then said, "Who will take this person home and entertain him?" A Sahabi said, "I will take him." So he took him home and said to his wife, "Entertain him generously as he is the guest of Rasulullaah . She replied, "We have got nothing except the food for our children." He said, 'Prepare the meal, put out the light and send the children to bed if they ask for supper." She prepared the meal, put the lamp out, and sent the children to bed. He stood pretending to mend the lamp. Husband and wife then pretended to eat but in reality they both went to bed hungry. In the morning the Sahabi went to Rasulullaah who said to him, "Tonight ALLAAH Ta'ala was pleased with your action." Then ALLAAH revealed the verses,

"Those *(Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or enmity)* in their hearts for what they *(the Muhaajireen)* are given. They give preference above themselves even though they are themselves in need *(of the things they give)*. Those who are saved *(protected)* from the miserliness *(and greed)* of the soul *(like the Ansaar)* are really the successful ones." (Surah Hashar: 9)

- This Hadeeth shows us the manner in which the Sahabah gave preference to others over themselves. This was their manner and common practice; to stay hungry yourself and feed others, benefit others and not one self. This is the life that Islaam teaches and this is the teaching of Rasulullaah . The Ansaari Sahabi referred to in this story was Hadhrat Thaabit bin Qais bin Shamaas Ansaari , regarding whom the above mentioned verse revealed giving him the glad tidings that ALLAAH Ta'ala was pleased with his action. Even in the battlefield they would give preference to the next over themselves allowing the next person to drink before them. May ALLAAH Ta'ala instil within us the same self-sacrifice that they possessed.

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Story 48

The man who murdered ninety-nine people

Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah said, "Amongst the Bani Israa'eel there was a man who had murdered ninety-nine people. He then set out asking whether his repentance could be accepted or not. He came upon a monk and asked him if his repentance could be accepted. The monk replied that it could not and so the man killed him also. He kept asking till someone advised him to go to a certain village. He left for the village but death overcame him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted). The angels of mercy and the angels of punishment quarrelled with each other regarding who was to take him. ALLAAH ordered the village (towards which he was going) to come closer to him and ordered the village (from where he had come) to go further away. Then ALLAAH ordered the angels to measure the distances between his body and the two villages. He was found to be one span closer to the village he was going to and so he was forgiven."

(Saheeh Bukhaari Hadeeth: 3351 page: 494)

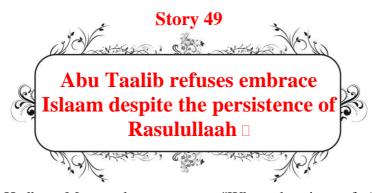
- It is not out of the ordinary for a person to commit sin as a person has been endowed with the capability to obey as well as to sin. What is remarkable is to repent after committing a sin and not to be at ease until one seeks ALLAAH's forgiveness for sinning and regains the pleasure of his Rabb.

This person from the Bani Israa'eel killed ninety-nine people but when the desire to repent arose within him, he set out to ask the Ulama how he could repent. One monk replied that there was no forgiveness for him and after becoming despondent killed him and made it a century. However the desire to repent was still raging within him until finally someone told him to go to a certain village, as there was a saint there who would inform him how he could be forgiven. He set out for the village and death came to him enroute and as Rasulullaah has said, "One repents from a sin is as if he had never sinned." ALLAAH showered his mercy upon him and ordered the village he had intended to go to come closer and the village he lived in to move further away. Thereafter when the angels measured the distance between the two they found him to be closer to the village he was going to and he was forgiven.

- The city that he had set out from was called "Kufrah" and the city he was travelling to was called "Nusrah". Names have a unique effect on things. This is why a person should ensure that he endows his children and possessions with good names. Rasulullaah on many occasions changed people's names because of it having an evil or bad meaning, for example Aasiyah (عاصية) which means disobedient was changed by Rasulullaah to Jameelah which means beautiful so that its meaning may have an effect upon her life.

- We learn from this Hadeeth the virtue that an Aalim has over an Aabid (monk). For even though an Aabid may carry out numerous acts of Ibaadat, he cannot guide a person correctly in Deeni affairs due to his lack of knowledge whereas an Aalim is able to use his knowledge to adequately guide one onto the correct path. In this story the second person to advise him was an Aalim and he guided him towards the path which led to his salvation.

Story 49

Abu Taalib refuses embrace Islaam despite the persistence of Rasulullaah □

Hadhrat Musayyab narrates, "When the time of Abu Taalib's death approached, Rasulullaah □ went to him and found Abu Jahal bin Hishaam and Abdullaah bin Abi Umayyah bin Mugheerah by his side. Rasulullaah □ said to Abu Taalib, "O uncle! Say, "Laa illaaha illalaah" and I shall be a witness for you before ALLAAH." Abu Jahal and Abdullaah bin Abi Umayyah said, "O Abu Taalib! Are you going to denounce the religion of Abdul Muttalib?" Rasulullaah □ kept on inviting Abu Taalib to embrace Islaam and Abu Jahal and Abdullaah bin Abi Umayyah kept on repeating their statement until Abu Taalib said with his last breath that he was on the religion of Abdul Muttalib and refused to say, "Laa ilaaha illalaah" Then Rasulullaah □ said, "I will keep on asking ALLAAH's forgiveness for you unless I am forbidden (by ALLAAH) to do so." On this ALLAAH revealed the verse,"

"It is not *(permissible)* for the Nabi , nor *(is it permissible for)* the Mu'mineen to *(ever)* seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become *(extremely)* clear to them *(when these Mushrikeen died without Imaan)* that they *(the Mushrikeen)* are to be residents of the Blaze *(Jahannam)*."
(Surah Taubah: 113)

- The wealth of Imaan is purely a gift of ALLAAH and is not something which man can grant to another such that Rasulullaah was even told, "You cannot guide those whom you love but ALLAAH guides whomever he wishes to guide."

We express our heartfelt gratitude to our true Rabb, Who has blessed us with the wealth of Imaan. We ask ALLAAH Ta'ala to grant us the ability to fully appreciate it as it should be appreciated and give us the ability to follow the dictates of our Imaan.

- Rasulullaah asked Abu Taalib to embrace Islaam on his death bed *before* going into the throes of death as at that time, when one is in the throes of death and the angels of death become visible, neither can one embrace Islaam nor is ones repentance accepted at that time. May ALLAAH Ta'ala through his infinite mercy grant us all the ability to recite the Kalimah before we leave this world. Aameen!

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Story 50

Preparing the Kafan (shroud) during one's lifetime

Hadhrat Sahal bin Sa'ad Saa'idie narrates, "A woman brought a woven sheet which was brand new to Rasulullaah . The woman said, "I have woven this with my own hands and I have brought it so that you may wear it." Rasulullaah accepted it and at that time he was in need of it. He came out wearing it around his waist. A man praised it and said, "Will you give it to me? How beautiful it is!" The other people said, "You have not done the right thing as the Rasulullaah is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By ALLAAH, I have not asked for it to wear it but to make it my Kafan (shroud)." Later it was used as his Kafan (shroud)."
(Saheeh Bukhaari Hadeeth: 1263 page: 170)

- This Hadeeth informs us of the noble character of Rasulullaah , and deep generosity that Rasulullaah still gave the sheet away despite his own personal need for it. **We also learn from this Hadeeth that it is permissible to obtain the clothes or possession of the pious for blessing. In addition we learn that it is permissible to prepare one's Kafan (shroud) before death. It is also permissible to ask from others in order to carry out a noble act.**

- We learn that Rasulullaah never turned down anybody and this is the order of the Quraan, "And do not scold the

beggar." (Surah Duha). This was the habit of Rasulullaah that whenever he learnt that another was in need, he would fulfil his need himself and if he had nothing in his possession then he would take a loan and fulfil his need. If this too was not possible then he would exhort his Sahabah to fulfil the needs of others.

One person said very beautifully about the generosity of Rasulullaah ,

ما قال لا الا فی تشھدہ   لو لا التشھد کانت لاؤہ نعم

He never said '*No'* except in his Tashadud

- We learn that a person should wear the clothes of the pious and also that it is permissible for the leader to accept a gift from the poor.

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Story 51

The severity of one Sahabi in worship

Hadhrat Abu Juhaifah narrates that Rasulullaah established bonds of brotherhood between Hadhrat Salmaan Faarsi and Hadhrat Abu Dardaa. Hadhrat Salmaan paid a visit to Hadhrat Abu Dardaa and found Hadhrat Umie Dardaa dressed in shabby clothes. He asked her why she was in that state and she replied, "Your brother Abu Dardaa is not interested in this world." **In the meantime Hadhrat Abu Dardaa came and prepared a meal for Hadhrat Salmaan**. Hadhrat Salmaan requested Hadhrat Abu Dardaa to eat with him but he said, "I am fasting." Hadhrat Salmaan said, "I am not going to eat unless you eat." So Hadhrat Abu Dardaa joined him for the meal. When a portion of the night had passed, Hadhrat Abu Dardaa got up to offer Tahajjud Salaah but Hadhrat Salmaan told him to sleep and Hadhrat Abu Dardaa slept. After sometime Abu Dardaa awoke again but Hadhrat Salmaan told him to sleep. When it was the last hour of the night; Hadhrat Salmaan told him to get up and both of them offered the Tahajjud Salaah. Hadhrat Salmaan told Hadhrat Abu Ad-Dardaa your Rabb has a right over you, your soul has a right over you and your family has a right over you; so you should fulfil the rights of all. Those who had a right over Hadhrat Abu Dardaa came to Rasulullaah and related the entire story. Rasulullaah said, "Salmaan has spoken truth."

(Saheeh Bukhaari Hadeeth: 1933 page: 265)

- In another narration it has been mentioned that Hazrat Abu Dardaa would fast during the day and perform Salaah the entire night. Another narration further states that he had no inclination at all towards women. The purpose of Hadhrat Salmaan was to turn his attention to the rights of others as ALLAAH Ta'ala has made fulfilling these also Waajib upon a person after fulfilling the rights of ALLAAH. His wife complained and she was an esteemed Sahabah of Rasulullaah and the daughter of one of his Sahabah. Nevertheless Rasulullaah has prohibited one from engaging himself perpetually in Ibaadat and this is why Hadhrat Salmaan was preventing him from being constantly engaged in Ibaadat as it is does not conform with the practice of Rasulullaah .

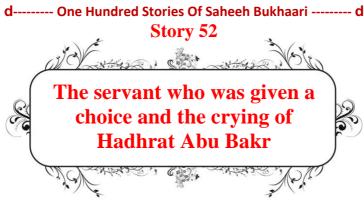
- One learns from this Hadeeth that it is permissible to address a strange woman in times of necessity and speak to her.

- One also learns that a wife has rights over her husband and the husband should ensure that her rights are fulfilled. She should be given food to eat, clothes to wear and most importantly she should be given personal time. If this is not fulfilled then one will be punished by ALLAAH.

- Exaggeration and exceeding the limits of Shari'ah is prohibited.

- If one is exhausted or there is fear of another person's rights being taken then that person may be prevented from carrying out an act which is Mustahab.

Story 52

The servant who was given a choice and the crying of Hadhrat Abu Bakr

Hadhrat Abu Sa'eed Khudri narrates that Rasulullaah was once delivering a Khutbah when he said, "ALLAAH has given option an to His servant to choose this world or what is with Him. The servant chose what is with ALLAAH." Hadhrat Abu Bakr began weeping and we were astonished at to his weeping at what Rasulullaah had said of a servant of ALLAAH having been offered a choice. We learned later on that Rasulullaah was the servant who was given the choice and that Hadhrat Abu Bakr knew best of all of us. Rasulullaah added, "The person who has favoured me most of all both with his company and wealth is Abu Bakr. If I were to take a Khaleel (friend) other than my Rabb, I would have taken Abu Bakr but the brotherhood and friendship of Islaam is sufficient for us. All the gates of the Masjid should be closed except the gate of Abu Bakr."
(Saheeh Bukhaari Hadeeth: 3527 page: 516)

- This Khutbah was given by Rasulullaah four days before his demise after the Zuhr Salaah. Rasulullaah then mentioned certain virtues and attributes of Hadhrat Abu Bakr , which no other person in this Ummat can equal. Rasulullaah also ordered that all entrances into the Masjid be closed except the entrance of Hadhrat Abu Bakr . This is a clear sign of the coming Khilaafat of Hadhrat Abu Bakr .

Adding further weight to this is that Rasulullaah instructed Hadhrat Abu Bakr ↔ to lead the Salaah while he was ill, which further clarifies the preference of Rasulullaah ↔.

Hadhrat Shah Waliyullah Muhaddith Dehlwi ↦ has also written this and stated that every person of sound understanding sees this as proof of the Khilaafat of Hadhrat Abu Bakr ↔. This also clarifies that whatever Rasulullaah intended to bequest before his death had been expressed in this Khutbah.

- This Hadeeth indicates that Hadhrat Abu Bakr ↔ was the most knowledgeable and intelligent of all the Sahabah as well as the biggest supporter of Rasulullaah . Rasulullaah has said, "I have repaid all the people who have helped me except for Abu Bakr ↔, whom ALLAAH will repay on my behalf on the Day of Qiyaamah."

Rasulullaah said at the end of his Khutbah, "If I were to take any person as my Khaleel (friend) other than ALLAAH, I would have taken Abu Bakr ↔ but the friendship and brotherhood of Islaam is sufficient for us." This proves that Hadhrat Abu Bakr ↔ was the highest ranking of all the Sahabah and none in this Ummat can equal him.

- A leader should express his gratitude to those who assist him and support him as well as voice his appreciation of him.

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Story 53

The woman of the Bani Israa'eel whose child was taken by a wolf

Hadhrat Abu Hurairah narrates that Rasulullaah said, "My example and the example of the people is like that of a man who lit a fire, around which moths and other insects started falling into." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them. One said to the other, "It has taken your child." The latter replied, "But it has taken you child." So they both carried the case before Hadhrat Dawood, who ruled that the living child be given to the elder lady. Both then went to Hadhrat Sulaimaan and informed him of the case. He said, "Bring me a knife so as to cut the child into two pieces and distribute it evenly between both of you." The younger lady said, "May ALLAAH be merciful to you! Do not do that for it is her child." Hadhrat Sulaimaan then gave the child to the younger lady"
(Saheeh Bukhaari Hadeeth: 3312 page: 487)

- One learns that success lies in following the orders of the Ambiyaa just as in this story both women were saved. The elder woman was saved from the punishment that she would have to suffer from on account of her deceit and the younger woman got her child back and was saved from the grief of being separated from her child. The verdicts of both these Ambiyaa were based upon revelation and thus the verdict of Hadhrat Sulaimaan will abrogate the ruling of Hadhrat Dawood.

Hadhrat Sulaimaan _ said that he wished to cut the child into two as he knew that a mother will never allow her child to be killed and would rather give up her child than watch him be killed. This is how he was able to discern who the real mother was.

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Story 54

The flag is given to Hadhrat Ali during the battle of Khaibar

Hadhrat Sahal bin Sa'ad Saa'idie narrates that Rasulullaah □ said, "Tomorrow I will give the flag to a man through whom ALLAAH will grant the Muslims victory." So everyone was wondering the whole night who would be given the flag. The next morning everyone went to Rasulullaah □ and all hoped that he would be given the flag. Rasulullaah □ then said, "Where is Ali bin Abi Taalib?" They replied, "He is suffering from eye pain, O Rasulullaah □." Rasulullaah □ said, "Send for him and bring him to me." **When Hadhrat Ali arrived, Rasulullaah □ applied his mubaarak saliva to Hazrat Ali's eyes and supplicated for him and his eye was cured as if he had no ailment.** Rasulullaah □ then gave him the flag and Hadhrat Ali said, "O Rasulullaah □! Shall I fight them till they become like us?" Rasulullaah instructed , "Proceed to them steadily till you approach near to them and then invite them to Islaam and inform them of their duties towards ALLAAH, which Islaam prescribes for them. **Verily by ALLAAH, if one man is guided on to the right path through you, it would be better for you than a great number of red camels."**
(Saheeh Bukhaari Hadeeth: 3569 page: 525)

- This Hadeeth informs us of yet another miracle of Rasulullaah □ whereby he placed his blessed saliva upon the

eyes of Hadhrat Ali ↔ and he was cured. He had no pain nor irritation in his eye as if he had not suffered from any ailment at all. Many miracles of this nature had been made apparent at the hands of Rasulullaah .

- In addition we learn of a great virtue of Hadhrat Ali ↔ that he was given the flag over many other Sahabah, even though he was not well at the time. Rasulullaah also further stated that victory would be attained at his hands and that he was loved by ALLAAH and His Rasul and that He loved them both as well.

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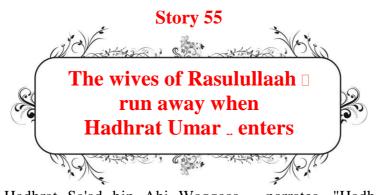
Story 55

The wives of Rasulullaah run away when Hadhrat Umar enters

Hadhrat Sa'ad bin Abi Waqqaas narrates, "Hadhrat Umar bin Khattaab asked permission to enter the home of Rasulullaah while some of his wives were sitting with him, talking to him and asking him for an increase in their allowance, raising their voices above the voice of Rasulullaah . When Hadhrat Umar asked for permission to enter; they quickly hid behind the veil. Rasulullaah allowed him to enter and when Hadhrat Umar came in, Rasulullaah was smiling. Hadhrat Umar said, "O Rasulullaah ! May ALLAAH always keep you smiling." Rasulullaah said, "These women who were here, amazed me, for as soon as they heard your voice, they quickly hid behind the veil."Hadhrat Umar said, "O Rasulullaah ! You have more right to be feared by them than I." Hadhrat Umar then addressed them, "O enemies of yourselves! You fear me more than you do the Rasul of ALLAAH." They said, "Yes, for you are harsher and sterner than the Rasul of ALLAAH." **Rasulullaah then said, "O Ibn Khattaab! I take an oath by Him in whose control my life is! Never does Shaytaan find you going on a path, but he takes another path other than yours."**

(Saheeh Bukhaari Hadeeth: 3551 page: 520)

- This Hadeeth teaches us the virtue of being kind and patient in his home affairs just as Rasulullaah ’s example shows. They speak to him loudly yet he does not raise his voice towards them. This shows us the humility and tolerance of Rasulullaah . What doubt can there be that Rasulullaah was the greatest example of forbearance and tolerance? Gentle in his own affairs but strict when it came to the matters of Deen.

- This Hadeeth makes mention of one of the virtues of Hadhrat Umar that Shaytaan will not tread the same path as Hadhrat Umar . How fortunate indeed is the person for whom the Rasul of ALLAAH said this to. Ulama have mentioned that the friends of ALLAAH fear no one and everyone fears them. Rasulullaah has also said that ALLAAH Ta'ala speaks the truth through the tongue of Hadhrat Umar . In another narration it is mentioned that in every Ummat there were such people through whom the decisions desired by ALLAAH would be passed and in this Ummat it is Hadhrat Umar .

- We learn that it is incorrect to enter any person’s home without permission, thus Islaam has made it incumbent to seek permission before entering, this avoids numerous problems. Hadhrat Umar had an extremely close relationship with Rasulullaah but he still sought permission whenever entering the house of Rasulullaah .

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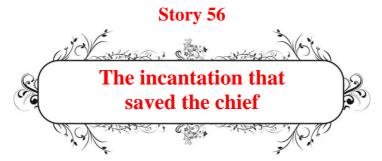
Story 56

The incantation that saved the chief

Hadhrat Abu Sa'eed Khudri narrates, "Some of the companions of Rasulullaah went on a journey till they reached a few Arab tribes at night. They asked them to treat them as their guests but the tribes refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but to no avail. Some of them said to the others, "Nothing has benefitted him, will you not go to the people who visited here last night, it may be that some of them might possess a treatment?" They went to the group of the companions and said, "Our chief as been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not been cured. Have you anything useful?" One of them replied, "Yes, by ALLAAH! I can recite an incantation but as you have refused to accept us as your guests, I will not recite the incantation for you unless you pay us for it." **They agreed to pay with a flock of sheep.** One of them then went and recited Surah Faatihah over him and blew upon him. The chief was cured as if he was released from a chain, and got up and started walking, showing no signs of sickness. The people paid them what they agreed to pay and they divided their earnings among themselves but the one who recited the incantation said, "Do not divide it until we go to the Rasul of ALLAAH and narrate the whole story to him, and await his order." So they went to Rasulullaah and narrated the story to him. He asked, "How did you come to know that Surat Faatihah was recited as

an incantation?" Then he added, "You have done the right thing. Divide what you have earned and assign a share for me as well." Rasulullaah then smiled."
(Saheeh Bukhaari Hadeeth: 2221 page: 304)

- This Hadeeth teaches us that it is permissible to recite any portion of the Quraan or reported supplication as a form of cure but to recite incantation of which the meaning is unknown or in another language is not permissible. The reason for this is that when it is in another language it is highly possible that it might contain words of Shirk, seeking assistance from others besides ALLAAH. **This also proves that it permissible to take compensation for Taweez (amulets).**

- ALLAAH Ta'ala has placed cure in Surah Faatihah. This is why it is also called Surah Shaafiyah. **The Sahabi recited it seven times and then blew upon the chief. It is reported in 'Tirmidhi' that Surah Faatihah is a cure for every ailment.** This highlights the virtue of the Noble Quraan and especially the virtue of Surah Faatihah.

- The Rizq (sustenance) that is decreed for a person cannot be taken from him and through some means or the other it will reach him. **The people of the village refused to entertain them and in so doing refused them their Rizq, thus ALLAAH caused their chief to be bitten by a snake and passed on their rizq to them.**

- In the early years there was a limited system of hotels and guesthouses and there was no way in which a traveller could get food or lodging except by becoming the guest of someone. This is why these Sahabah sought to be the guests of the town folk. Rasulullaah has also encouraged others to entertain the travellers and the virtues of a host is very great in Islaam.

- As far as Rasulullaah saying, "Assign a share for me as well", this was for the amusement of his Sahabah and to put them at ease.

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Story 57

Hadhrat Abu Bakr and Hadhrat Umar have an argument

Hadhrat Abu Dardaa narrates, "I was sitting with Rasulullaah when Hadhrat Abu Bakr arrived, with one corner of his garment lifted, uncovering his knee. Rasulullaah said, "Your companion has had an argument." Hadhrat Abu Bakr greeted Rasulullaah and said, "O Rasulullaah! There was an argument between me and the son of Khattaab. I spoke to him harshly and then regretted what I had said. I then requested him to forgive me but he refused. This is why I have come to you." Rasulullaah said thrice, "O Abu Bakr! May ALLAAH forgive you." In the meanwhile, Hadhrat Umar regretted not forgiving Hadhrat Abu Bakr and went to his house only to find that he was not there. He then came to Rasulullaah and greeted him but signs of displeasure were apparent on his face. This continued until Hadhrat Abu Bakr pitied Hadhrat Umar, so he knelt and said twice, "O Rasulullaah! By ALLAAH! I was more unjust to him than he to me." Rasulullaah said, "ALLAAH sent me as a Nabi to you all but all said to me, "You are telling a lie!" While Abu Bakr said, "He has said the truth!", and consoled me with himself and his money." He then said twice, "Will you not then give up harming my companion?" After that nobody caused harm to Abu Bakr ever again."

(Saheeh Bukhaari Hadeeth: 3531 page: 516)

- We learn from this Hadeeth that Hadhrat Abu Bakr was the most superior and highest ranking of all the Sahabah. In addition we learn that it is inappropriate for a person to argue or quarrel with a person who is elder or superior to him. This is why when Hadhrat Umar came to Rasulullaah , he was angry with Hadhrat Umar as he had quarrelled with someone superior to him.

- Generally it is not advised to praise any person directly, but if there is no fear of that person developing pride or becoming conceited, then it is permissible to praise him directly. As in the instance above, Rasulullaah praised Hadhrat Abu Bakr while he was present as there was no fear of Hadhrat Abu Bakr becoming conceited. Similarly the Shari'ah has prohibited any person to let his garment hang below his ankles but when Hadhrat Abu Bakr said that his garments refused to sit above his ankles even if he tried, Rasulullaah said that it was fine as he did not do it out of pride.

- Every human possesses inherent negative qualities among which is anger but the friends of ALLAAH quickly realise their error and repent for it.

- This Hadeeth also informs us that no matter how great a person might be or how lofty his status is, none but the Ambiyaa are Ma'soom (infallible).

- Whenever a person realises that he was wrong or in error then he should immediately seek forgiveness just as Hadhrat Abu Bakr immediately sought forgiveness from Hadhrat Umar when he realised he was wrong.

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Story 58

Hadhrat Abu Moosa Ash'ari stands guard outside the garden

Hadhrat Abu Moosa Ash'ari narrates, "I performed Wudhu (ablution) in my house and then went out saying, "Today I shall stay with Rasulullaah and spend the entire day with him." I went to the Masjid and asked where the Rasul of ALLAAH was. They said, "He had gone in this direction." So I went in the direction that they had said, asking about him until they told me he entered a place called Bi'r Rees. I sat at its gate that was made of date-palm leaves until the Rasulullaah finished answering the call of nature and performed Wudhu (ablution). I went up to him and saw him sitting at the well of Arthaas at its edge with his legs uncovered, hanging in the well. I greeted him and then went back to stand guard at the gate. I said, "Today I will be the gatekeeper of Rasulullaah ." Hadhrat Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr ." I told him to wait there and went in and said, "O Rasulullaah ! Abu Bakr asks for permission to enter." He said, "Permit him and give him the glad tidings of Jannat." So I went out and said to Hadhrat Abu Bakr , "Come in and Rasulullaah gives you the glad tidings of Jannat." Hadhrat Abu Bakr entered and sat on the right side of Rasulullaah on the edge of the well and hung his legs in the well as Rasulullaah had done. I then returned and sat at the gate. I had left my brother performing ablution and he intended

to follow me. I said to myself, "If ALLAAH wants good for my brother, He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Khattaab." I asked him to wait, went to Rasulullaah □ and said, "Umar bin Khattaab asks permission to enter." He said, "Permit him and give him the glad tidings of Jannat." I went to Hadhrat Umar and said, "Come in and Rasulullaah □ gives you glad tidings of Jannat." He entered and sat beside Rasulullaah on the edge of the well, on the left side and hung his legs in the well. I returned and sat at the gate and said to myself, "If ALLAAH wants good for so-and-so" He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthmaan bin Affaan." I asked him to wait and went to Rasulullaah □ and informed him. He said, "Permit him and give him the glad tidings of Jannat after a calamity that will befall him." So I went up to him and said to him, "Come in; Rasulullaah □ gives you the glad tidings of entering Jannat after a calamity that will befall you." **Hadhrat Uthmaan bin Affaan then came in and found that the edge of the well was occupied, so he sat opposite Rasulullaah □ on the other side."**

Hadhrat Sa'eed bin Musayyab said, "I interpret this to refer to the manner in which they were buried." Hadhrat Abu Bakr and Hadhrat Umar were buried alongside Rasulullaah whereas Hadhrat Uthmaan □ was buried in front of Rasulullaah □ in Jannatul Baqeea.
(Saheeh Bukhaari Hadeeth: 3542 page: 519)

- This Hadeeth enumerates great virtues of all three Khulafaa Raashideen, Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan. **In addition to this we learn that Hadhrat Abu Bakr was superior to all three as he was the first to arrive and the first to be given the glad tiding of**

Jannat as well as having the honour of sitting on the right of Rasulullaah . The truth of the matter is that all these virtues were granted to him by ALLAAH Ta'ala and ALLAAH grants whatever He wishes to whoever He wishes.

Hadhrat Abu Moosa Ashari is the narrator of this Hadeeth and he spent that day as the security guard of Rasulullaah , hoping that his brother would arrive and also receive the glad tidings of Jannat but only those came whom ALLAAH Ta'ala had destined to come.

- Bi'r Rees where Rasulullaah had visited was a famous garden in Madinah, close to Qubaa and is the same well in which the blessed ring of Rasulullaah fell from the finger of Hadhrat Uthmaan during his Khilaafat.

- We also learn the etiquette when visiting any person that we should first knock and seek permission to enter and only enter after permitted to do so. The calamity that would befall Hadhrat Uthmaan refers to the calamity of rebellion that resulted in his matyrdom.

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Story 59

Hadhrat Ibraheem _ leaves his family in Makkah and the building of the Ka'abah

Hadhrat Abdullaah bin Abbaas _ narrates, "When whatever took place between Hadhrat Ibraheem _ and his wife, Hadhrat Sarah _, that was destined to occur, he took Hadhrat Isma'eel _ and his mother, Hadhrat Haajar _, and went away. **They had a water-skin containing some water and Hadhrat Haajar _, would drink from it so that her milk would increase for her child.** When Hadhrat Ibraheem_ reached Makkah, he made her sit under a tree and then turned to leave for home. Hadhrat Haajar _ followed him and when they reached Ka'abah, she called him from behind, "O Ibraheem _! To whom are you leaving us?" He replied, "I am leaving you in ALLAAH's care." She said, "Then I am satisfied." She returned to her place and drank water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, "I had better go and search for someone." She climbed the Mount Safaa and looked to the horizon, hoping to see someone but to no avail. When she came down into the valley, she ran till she reached Mount Marwa. She ran between the two mountains many times. Then she said to herself, "I had better go and see how my child is doing." When she reached him, she found him as if one on the verge of death. She could not endure to watch her child die and said to herself, "If I go and look, I may find somebody." She climbed Mount Safaa and

looked for a long while but could not find anybody. Thus she completed seven rounds of running between Safaa and Marwa. She then said to her self once again, "I had better go back and see how my child is doing." Suddenly she heard a voice and she said to that strange voice, "Help us if you can offer any help." **It was Hadhrat Jibraeel _ who had spoken and he struck the earth with his heel like this (Hadhrat Ibn Abbaas hit the earth with his heel to demonstrate) and water gushed out.** Hadhrat Haajar was astonished and started digging (so as to contain the water. Rasulullaah said, "If she had left the water then it would have been flowing over the entire surface of the earth." Hadhrat Haajar drank from the water and her milk increased for her child. Later some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and they said, "Birds can only be found at a place where there is water." They sent a scout, who searched and after finding the water returned to inform them about it. They all went to her and asked, "Will you allow us to be with you?" And thus they stayed there. Later on Hadhrat Isma'eel _ reached the age of puberty and married a lady from them. Hadhrat Ibraheem _ then thought of visiting them and said to his wife, Hadhrat Sarah , "I wish to visit my family who I left in Makkah." When he reached there, he greeted Hadhrat Isma'eel's wife and asked her, "Where is Isma'eel?" She replied, "He has gone out in search of sustenance." Hadhrat Ibraheem _ then asked her about their living conditions and she replied, "Things are not good and we are in difficulty." Hadhrat Ibraheem _ then said to her, "When your husband returns then pass on my greetings and tell him to change the threshold of his gate." When Hadhrat Isma'eel _ returned home, his wife relayed the message to him and he replied, "You are the threshold which my father has advised me to change, so go to your family (i.e. you are divorced)."

Again Hadhrat Ibraheem _ thought of visiting his family and set out for Makkah. When he arrived at the house of Hadhrat Isma'eel _, he asked his wife, "Where is Isma'eel?" She replied, "He has gone out hunting", she then added, "Will you stay for a little while and have something to eat and drink?" Hadhrat Ibraheem _ asked her, "What do you eat and drink?" She replied, "Our food is meat and our drink is water." **He said, "O ALLAAH! Bless their meals and their drink." Rasulullaah said, "Because of Hadhrat Ibraheem's _ supplication there are blessings in Makkah."** Hadhrat Ibraheem _ then instructed her to pass on the message, "Tell him that he should keep the threshold of his gate." Once more Hadhrat Ibraheem _ thought of visiting his family and met Hadhrat Isma'eel _ behind the Zam-Zam well, mending his arrows. He said, "O Isma'eel! Your Rabb has ordered me to build a house for Him." Hadhrat Isma'eel _ said, "Obey the order of your Rabb." Hadhrat Ibraheem _ added, "ALLAAH has also ordered that you should assist me." Hadhrat Isma'eel _ said, "I will assist you." So both of them began building the Ka'abah. Hadhrat Isma'eel _ handed the stones to his father and both of them were saying, "O our Rabb! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." When the walls were high enough and Hadhrat Ibraheem _ could no longer lift the stones higher, he stood over the stone of (Maqaam- Ibraheem) and Hadhrat Isma'eel _ carried on handing him the stones. Both of them continued saying, "O our Rabb! Accept (this service) from us, Verily You are All-Hearing, All-Knowing."
(Saheeh Bukhaari Hadeeth: 3253 page: 476)

- Hadhrat Ibraheem _ returned to visit his wife, Hadhrat Haajar _ and son, Hadhrat Isma'eel _, after a long time after leaving them in Makkah, when Hadhrat Isma'eel _ was already

a young man and had married a lady from the tribe of Jurhum. Hadhrat Haajar _ had already passed away at that time. When he arrived the first time, he did not meet Hadhrat Isma'eel _ and after having a conversation with his wife, in which she complained about their living conditions, he instructed her to pass on the message, "Change the threshold of his gate", advising him to divorce her.

When Hadhrat Isma'eel _ returned and heard the message of his father, he immediately divorced her as an ungrateful wife will cause endless problems and difficulty, inevitably leading to the home becoming void of blessing whereas a grateful wife will bring warmth, love and blessings into a home. This is why when Hadhrat Ibraheem _ came the second time and found his wife to be grateful, he advised Hadhrat Isma'eel _ to keep her.

On the third occasion that Hadhrat Ibraheem _ came to visit his son he finally met him and they both, in accordance with the decree of ALLAAH Ta'ala, built the Ka'abah. The Hajre-Aswad is the blessed stone from Jannat, which was brought by Hadhrat Jibraeel _ and placed in the corner of the Ka'abah. The Maqaam-Ibraheem is the stone upon which Hadhrat Ibraheem _ stood in order to raise the wall even higher. As he placed the stones and the wall became higher, the stone too increased in height.

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Story 60

The death of a Haashimi worker and the penalty for his death

Hadhrat Abdullaah bin Abbaas ↔ narrates, " The first event of Qasamah (an oath taken to avenge the death of another) in the period of Ignorance took place amongst us, the Banu Haashim. A Quraishi man from another family employed a man from Banu Haashim. The Haashimi labourer set out with the Quraishi, driving his camels. Another man from Banu Haashim passed by and the leather rope holding his baggage to his camel broke. So he said to the labourer, "Will you help me by giving me a rope in order to secure my baggage?" The labourer gave him a rope and he tied his baggage with it. When the caravan halted, all the camels were tied by their legs except for one. The employer asked the labourer, "Why has this camel not been tied?" He replied, "There is no rope for it." The Quraishi demanded, "Where is it's rope?" He then began hitting the labourer with a stick that resulted in his death. Just before his death, a man from Yemen passed by and the labourer said to him, "Will you go for Hajj?" The Yemeni replied, "I do not think so but perhaps by chance I might find myself there." The Haashimi labourer said, "Will you please convey a message for me?" The other man said, "Yes!" The labourer instructed him, "When you attend the pilgrimage, call the family of Quraish, if they respond to you, then call the family of Banu Haashim, and if they respond to you, ask for Abu Taalib and tell him that so-and-so has killed me for a rope." The labourer then passed away. When the Quraishi employer reached Makkah, Abu Taalib visited him and asked,

"What has happened to our companion?" He said, "He became ill and I looked after him nicely but he died and I buried him." Abu Taalib remarked, "The deceased deserved this from you." After sometime, the messenger whom the labourer had asked to convey the message reached Makkah during Hajj. He called out, "O family of Quraish!" The people replied, "This is the Quraish." Then he called, "O family of Banu Haashim!" Again the people replied, "This is Banu Haashim." He asked, "Who is Abu Taalib?" The people directed him to Abu Taalib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a rope of a camel." Abu Taalib went to the Quraishi killer and said to him, "Choose one of three alternatives: If you wish, give us one-hundred camels because you have murdered our companion, or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, we will kill you in Qisaas (death penalty for murder). The killer went to his people and they said, "We will take an oath." A woman from Banu Haashim, who had married one of them (i.e. the Quraishis) and had given birth to a child from him, came to Abu Taalib and said, "O Abu Taalib! I wish that my son should be excused from this oath." Abu Taalib excused him. Then another man from them came to Abu Taalib) and said, "O Abu Taalib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So here are two camels that I would like you to accept from me and excuse me from taking an oath. Abu Taalib accepted the camels from him. Then forty-eight men came and took the oath. By Him Who has control of my life, before the end of that year, none of those forty-eight men remained alive."
(Saheeh Bukhaari Hadeeth: 3707 page: 522)

- It was the practice during the period of Ignorance that whenever a person oppressed another then he was quickly

punished. To take a false oath is a heinous sin and a major sin at that. Rasulullaah prohibited any person from taking a false oath. The sin increases in contempt when the false oath is taken in a blessed place. One has to honour the name of ALLAAH Ta'ala and the sacred lands of ALLAAH especially the Baitullaah, which is most sacred in the sight of ALLAAH.

It is reported from Ibn Juraij that some people took a false oath in front of the Baitullaah and after leaving the vicinity of the Ka'abah passed a mountain. A huge boulder rolled off the mountain and crushed them. Hadhrat Umar narrates that people would retaliate quickly if any oppression was carried out as they had no belief in life after death and feared that if they did not retaliate then the crime would go unpunished. However Islaam delayed the punishment for sins until the Day of Qiyaamah and taught mankind that no sin will go unpunished. The reward for good deeds is Jannat and the punishment for sin is Jahannam.

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Story 61

Rasulullaah migrates to Madinah

Hadhrat Aisha narrates, "One day, while we were sitting in Hadhrat Abu Bakr's house at midday someone said to Hadhrat Abu Bakr, "This is Rasulullaah with his head covered coming at a time at which he never used to visit us before." Hadhrat Abu Bakr said, "May my parents be sacrificed for him. By ALLAAH, he has not come at this hour except for a great necessity." So Rasulullaah came and asked permission to enter and was allowed to enter. When he entered, he said to Hadhrat Abu Bakr, "Tell everyone who is present with you to please leave." Hadhrat Abu Bakr replied, "There are none but your family. May my parents be sacrificed for you, O Rasulullaah !" Rasulullaah said, "I have been given permission to migrate." Hadhrat Abu Bakr said, "Shall I accompany you? May my parents be sacrificed for you, O Rasulullaah !" Rasulullaah replied, "Yes!" Hadhrat Abu Bakr said, "O Rasulullaah ! May my father be sacrificed for you, take one of these two she-camels of mine." Rasulullaah replied: "I will accept it with payment." So we prepared the baggage quickly and put some food in a leather bag for them to eat on the journey. Hadhrat Asmaa binte Abu Bakr cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhaatun Nithaaq (the owner of two belts). Rasulullaah and Hadhrat Abu Bakr reached a cave on the

Mountain of Thoor and stayed there for three nights. Hadhrat Abdullaah bin Abi Bakr who was an intelligent and a wise youth, used to stay with them at night and leave them at dawn so that in the morning he could spy on the Quraish. He would listen to the plans of the Quraish and when it became dark he would inform them of it. **Hadhrat Aamir bin Fuhairah , the freed slave of Hadhrat Abu Bakr , used to bring the milk from the sheep of Hadhrat Abu Bakr to them a little while after nightfall and rest the sheep there.** So they had fresh milk at night, and the milk that they warmed by throwing heated stones in it. Hadhrat Aamir bin Fuhairah would then call the herd away when it was still dark (before dawn). He did the same each of those three nights. Rasulullaah and Hadhrat Abu Bakr had hired a man from the tribe of Bani Dhail from the family of Banu Abd bin Adi as a guide, who was in alliance with the family of Aas bin Waa'il and was on the religion of the Mushrikeen. Rasulullaah and Hadhrat Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two camels to the cave of the mountain of Thoor in the morning after three nights had passed. When they set out, Hadhrat Aamir bin Fuhairah and the guide went along with them and the guide led them along the seashore. The nephew of Suraaqah bin Maalik bin Ju'tham said, "The messengers of the Quraish came to us declaring that they had assigned for the persons who would kill or arrest Rasulullaah and Hadhrat Abu Bakr , a reward of one hundred camels. I was sitting in the gathering of our tribe, Banu Mudlaj, when a man from them came to us and said while we were sitting, "O Suraaqah! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammed and his companions." Suraaqah added, "I too realised that it must have been them but I said, "No! It is not they but you have seen so-and-so, and so-and-so whom we saw set out." I stayed in the

gathering for a while and then left for my home. I ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. When I reached my horse, I mounted it and rode off. When I approached them (i.e. Rasulullaah and Hadhrat Abu Bakr), my horse stumbled and I fell down from it. I stood up, got hold of my quiver and took out the arrows with which I used to tell fortunes and drew lots as to whether I should harm them and the lot which I disliked came out. However I still remounted my horse and rode towards them, paying no heed to the arrows and the fortune they had told. When I heard the recitation of the Quraan by Rasulullaah , who did not even bother to look at me, while Hadhrat Abu Bakr was turning to look at me often. Suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. I rebuked it and it got up but could hardly take out its forelegs from the ground. When it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the arrows and again the lot that I disliked came out. So I called upon them to feel secure. They stopped and I remounted my horse and rode towards them. When I saw how I had been prevented from harming them, I realised that this was because he was the Rasul of ALLAAH and his cause will be victorious. I said, "Your people have assigned a reward of one hundred camels to capture you." I then informed them of all the enemies' plans concerning them. I offered them some food and goods for the journey but they refused to take anything and did not ask for anything. Rasulullaah said, "Do not tell others about us." **I requested him to write for me a guarantee of security and he ordered Hadhrat Aamir bin Fuhairah to it for me and he did on a piece of parchment.** Rasulullaah then proceeded on his way and met

Hadhrat Zubair bin Awwaam travelling with a caravan of merchants, returning from Syria. Hadhrat Zubair provided Rasulullaah and Hadhrat Abu Bakr with white clothes to wear. When the Muslims of Madinah heard the news of the departure of Rasulullaah from Makkah towards Medina, they started going out towards Harra (an area on the outskirts of Madinah) every morning they would wait for him till the heat of midday would force them to return. One day after waiting for a long while, they returned home, and as they entered their homes, a Jew who had climbed upon the roof of one of their forts to look for something, saw Rasulullaah and Hadhrat Abu Bakr dressed in white clothes, emerging on the horizon. He could not help shouting, "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed out of their homes and welcomed Rasulullaah upon the hilltops of Harrah. Rasulullaah went with them and stopped at the homes of Banu Amr bin Auf. This was on Monday in the month of Rabi'ul-Awwal. Hadhrat Abu Bakr stood up to receive people, while Rasulullaah sat down and kept silent. **Some of the Ansaar had not seen Rasulullaah before and began greeting Hadhrat Abu Bakr but when the sunshine fell upon the face of Rasulullaah and Hadhrat Abu Bakr stepped forward to shade him with his shawl; only then did they come to know who was the Rasul of ALLAAH .** They stayed with the Banu Amr bin Auf for ten nights and established the Masjid (Masjid Qubaa), which was founded on piety. Rasulullaah performed Salaah in it and then mounted his camel and proceeded on, accompanied by the people till his camel knelt down at the place where Masjidun-Nabawi is situated in Madinah. Some Muslims used to pray there in those days and was a yard for drying dates belonging to Hadhrat Suhail and Hadhrat Sahl , two orphan boys who

were under the guardianship of Hadhrat As'ad bin Zurarah. When the camel knelt down, Rasulullaah ﷺ said, "This place, ALLAAH-Willing, will be our home." Rasulullaah ﷺ then called the two boys and told them to suggest a price for that yard so that he might take it as a Masjid. The two boys refused to accept payment for it and said, "But we will give it as a gift." Rasulullaah ﷺ then built a Masjid there. Rasulullaah ﷺ himself carried the bricks for its building and while doing so said, "This load is better than the load of Khaibar, for it is more virtuous to ALLAAH and purer and more meritorious." He was also saying, "0 ALLAAH! The true reward is the reward of the Aakhirah, so shower Your Mercy upon the Ansaar and Muhaajireen."
(Saheeh Bukhaari Hadeeth: 3767 page: 553)

- This Hadeeth relates to us the noble journey, known as Hijrat, of Rasulullaah ﷺ. Rasulullaah ﷺ had to endure untold suffering and difficulty at the hands of his enemies and only after thirteen years did Rasulullaah ﷺ migrate to Madinah after ALLAAH Ta'ala ordered him to. The mind is left astounded at the assistance from the unseen that accompanied Rasulullaah ﷺ on this journey. The enemies were searching for Rasulullaah ﷺ in all directions whereas Rasulullaah ﷺ was right beneath their noses; five miles out of Makkah. They even went to the cave in which Rasulullaah ﷺ and Hadhrat Abu Bakr had taken refuge but still they did not see them.

Hadhrat Suraqah bin Maalik bin Ju'tham who was not a Muslim at that time saw Rasulullaah ﷺ and attempted to capture him but Rasulullaah ﷺ supplicated to ALLAAH and his horse sank into the sand. This continued until he promised not to harm Rasulullaah ﷺ and to keep their whereabouts secret after which he returned and fulfilled his promise. The person who left home as an enemy of Rasulullaah ﷺ returns as his

protector and companion. It is indeed true what Rasulullaah has said that whoever surrenders himself to ALLAAH, ALLAAH becomes his. Hadhrat Abu Bakr was worried that the enemy might see them but Rasulullaah said, "Do not fear for ALLAAH is with us." They were blinded and could not see them. These were among the mercies of ALLAAH Ta'ala which he showered upon his Nabi. O ALLAAH grant us complete conviction, the ability to revive the Sunnat of Rasulullaah , the ability to understand that success lies only in his path and become pleased with us. *Aameen*

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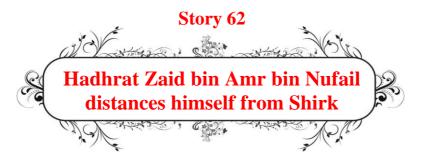
Story 62

Hadhrat Zaid bin Amr bin Nufail distances himself from Shirk

Hadhrat Abdullaah bin Umar narrates, "Rasulullaah met Hadhrat Zaid Amr bin Nufail in the bottom of the valley of Baldah before any Wahy (revelation) began coming to him. **A meal was presented to the Rasulullaah but he refused to eat from it. It was then presented to Hadhrat Zaid bin Amr who said, "I do not eat anything which you slaughtered in the name of your stone idols. I eat only those things on which ALLAAH's name has been mentioned at the time of slaughtering."** Hadhrat Zaid bin Amr used to criticise the Quraish for the manner in which they used to slaughter their animals, and would say, "ALLAAH has created the sheep and sent the water from the sky for it and He has made the grass grow for it from the earth; yet you slaughter it in the name of others besides ALLAAH." He used to say this as he rejected their practices and considered it as detestable. Whenever the people of Makkah intended to bury their daughters alive then Hadhrat Zaid bin Amr would attempt to save the child. He would say, "Do not take her life! I will take care of her on your behalf." So he would take her into his care and when she grew up he would say to her father, "Now if you want her, I will give her to you and if you wish, I will still take care of her and see to her marriage."

(Saheeh Bukhaari Hadeeth: 3689 page: 539)

- Hadhrat Zaid bin Amr bin Nufail ↔ was the father of Hadhrat Sa'eed bin Zaid ↔, who was of the Asharah Mubasharah (the ten Sahabah who were given glad tidings of Jannat). He was the paternal cousin of Hadhrat Umar ↔. Hadhrat Zaid bin Amr bin Nufail ↔ was of those people who were in search of Tauheed during the period of Ignorance. He scorned idol worship and would ridicule those who performed it saying, "These idols have been fashioned by your hands, neither do they benefit you nor cause you harm." He abstained entirely from Shirk but passed away five years before the Nabuwwat of Rasulullaah when the Quraish were rebuilding the Ka'abah.

He was kind and generous to people and being of service to man was second nature to him. One can gauge this by the fact that whenever any person wished to bury his daughter alive, which was amongst the pagan practices of that age, he would announce for them not to kill their daughters and would take on the responsibility of looking after them till they had attained maturity, after which he would say to her father, "If you wish you may take her and if you desire I will arrange her marriage and see to its expenses." This was the care and concern that he possessed; may ALLAAH Ta'ala instil the same qualities within the entire Ummat.

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Story 63

The assassination of the Jewish chief, Ka'ab bin Ashraf

Hadhrat Jaabir bin Abdullaah narrates that Rasulullaah asked, "Who will kill Ka'ab bin Ashraf, who has hurt ALLAAH and Rasul greatly?" Thereupon Hadhrat Muhammed bin Maslamah rose and said, "O Rasulullaah ! Would you like that I kill him?" Rasulullaah said, "Yes!"Hadhrat Muhammed bin Maslamah said, "Then allow me to say a false thing (so as to deceive Ka'ab)." Rasulullaah said, "You may say it." Muhammed bin Maslamah went to Ka'ab bin Ashraf and said, "That man (i.e. Rasulullaah) demands Sadaqah (Zakaat) from us, and he has troubled us; I have come to borrow something from you." On that Ka'ab said, "By ALLAAH, you will get tired of him!" Hadhrat Muhammed bin Maslamah said, "Since we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us a camel load or two of food." Ka'ab bin Ashraf said, "Yes! I will lend you but you should leave something with me as trust." Hadhrat Muhammad bin Maslamah and his companion said, "What do you want?" Ka'ab replied, **"Leave your women with me."** They said, "How can we leave our women with you when you are the most handsome of all the Arabs?" Ka'ab said, "Then leave your sons with me." They said, "How can we leave our sons with you? Later they would be abused by people, saying that they had been given as guarantee for a camel load of food. That would cause us great disgrace but we will mortgage our

weapons to you." Hadhrat Muhammad bin Maslamah and his companion promised Ka'ab that they would return to him. He came to Ka'ab at night along with Hadhrat Abu Na'ilah, who was Ka'ab bin Ashraf's foster brother. Ka'ab invited them to come into his fort and then went down to them. His wife asked him, "Where are you going at this time?" Ka'ab replied, "It is none but Muhammed bin Maslamah and my foster brother Abu Nailah ." His wife said, "I hear a voice as if blood is dripping from him, Ka'ab said."They are none but my brother Muhammed bin Maslamah and my foster brother, Abu Nailah . A generous man should respond to a call at night also even if invited to be killed. Hadhrat Muhammed bin Maslamah went in with two men and said to them, "When Ka'ab comes, I will touch his hair and smell it and when you see that I have got hold of his head firmly, strike him." Ka'ab bin Ashraf came down to them, wrapped in his clothes, with the fragrance of perfume emanating from him. Hadhrat Muhammed bin Maslamah said. "I have never smelt a better scent than this." Ka'ab replied. "I have got the best Arab women who know how to use the high class of perfume." Hadhrat Muhammed bin Maslamah requested Ka'ab "Will you allow me to smell your head?" Ka'ab said, "Yes!" Hadhrat Muhammed smelt it and made his companions smell it as well. Then he requested Ka'ab again, "Will you let me smell your head?" Ka'ab said, "Yes!" When Hadhrat Muhammed bin Maslamah got a strong hold of him, he said to his companions, "Strike him!" So they killed him and went to Rasulullaah and informed him that Ka'ab bin Ashraf had been dispatched to Jahannam."
(Saheeh Bukhaari Hadeeth: 3891 page: 576)

- Ka'ab bin Ashraf was the chief of the Jews who was well-built and hefty in size. He was also a poet and would derogatory poems against Islaam and Rasulullaah . He used his influence, power and wealth to put an end to Islaam and

was a cause of great difficulty to the Muslims. This is why Rasulullaah asked the Sahabah to assassinate him.

Hadhrat Muhammed bin Maslamah ؓ volunteered but said that he would not embrace them unless they speak against Rasulullaah , which is impermissible. He will be pleased with hearing that they were against Rasulullaah and would lower his guard; making assassinating him easier. Rasulullaah permitted them to do so and Hadhrat Muhammed bin Maslamah ؓ acted as if he had become loathsome towards Rasulullaah on account of having to pay Zakaat. This fooled Ka'ab bin Ashraf who added that they would become even more loathsome in the future. They then asked for a loan and gave their weapons as guarantee of payment, which they then used to kill the enemy of ALLAAH.

A proud and conceited person is easily elated with praise and as soon as Hadhrat Muhammed bin Maslamah ؓ praised his perfume, he lowered his head for him to smell and this was the opportunity Hadhrat Muhammed bin Maslamah ؓ was waiting for; he grabbed Ka'ab bin Ashraf and he was quickly dispatched to Jahannam. Causing harm to ALLAAH and His Rasul means that he opposed ALLAAH Ta'ala and Rasulullaah .

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Story 58

The assassination of Abu Raafi another chief of the Jews

Hadhrat Baraa bin Aazib narrates that Rasulullaah sent a few Sahabah to assassinated Abu Raafi, the chief of the Jews, and appointed Hadhrat Abdullaah bin Ateek as their leader. Abu Raafi used to hurt Rasulullaah and help his enemies against him. He lived in his castle in the land of Hijaaz. When the Sahabah approached the castle after sunset when people were returning with their livestock to their homes, Hadhrat Abdullaah bin Ateek said to his companions, "Sit down at your places, I will try to play a trick on the gate-keeper so that I may enter the castle." Hadhrat Abdullaah bin Ateek proceeded towards the castle and when he approached the gate, he covered himself with his clothes, pretended to answer the call of nature. The people had gone in and the gate-keeper thinking Hadhrat Abdullaah bin Ateek to be one of the castle's servants addressed him saying, "O ALLAAH's servant! Enter if you wish as I want to close the gate." Hadhrat Abdullaah bin Ateek says, "So I went in the castle and hid away. When everyone had come in, the gate-keeper closed the gate and hung the keys on a wooden peg. I took the keys and opened the gate. Some people were staying late at night with Abu Raafi for merrymaking in a room of his. When his companions of nightly entertainment went away, I went towards him; whenever I opened a door, I closed it from the inside. I said to myself, "Should these people discover my presence, they will not be able to catch me until I have killed

him." I then found him sleeping in a dark house amidst his family; I could not recognise his location in the house. So I shouted, "O Abu Raafi!" and he asked, "Who is it?" I went towards where the voice had come from and struck him but could not kill him on account of being uncertain of exactly where he laid. He cried out loudly; I left the room and waited for a while, then went to him again and said, O Abu Raafi! What was that cry?" He said, "Woe to your mother! A man has just struck me with a sword!" I then again went towards the voice and struck him severely but he still did not die so I drove the point of my sword into his belly and pressed it through till it touched his back. I was then certain that he was dead. I then opened the doors one by one till I reached the staircase and thinking that I had reached the ground, I stepped out, but I fell and broke my leg. I tied my leg with a turban and sat at the gate, saying to myself, "I will leave until I know for certain that he is dead. Early in the morning when the cock crowed an announcer on the wall saying, "I announce the death of Abu Raafi, the merchant of Hijaaz." Thereupon I went to my companions and said, "Let us save ourselves, for ALLAAH has killed Abu Raafi." We all proceeded to Rasulullaah ﷺ and related the entire story to him. He said, "Stretch out your leg." I stretched it out and he rubbed it and it healed as if it had never broken in the first place."

(Saheeh Bukhaari Hadeeth: 3893 page: 577)

- Abu Raafi was one of the main chiefs of the Jews who had caused great harm to Rasulullaah ﷺ and the Muslims. He was extremely wealthy and had many servants all of whom resided in his fort. Rasulullaah ﷺ and the Sahabah eventually tired from his endless efforts to try and put an end to Islaam. This was when Rasulullaah ﷺ appointed a small delegation of Sahabah to assassinate him and it was the noble and dedicated Sahabi, Hadhrat Abdullaah bin Ateek ؓ, who finished him off. Without any concern for his own life, he fooled the gatekeeper

and entered the fort. He then attacked Abu Raafi and waited in the fort until it was confirmed that he had been killed. They only returned to Rasulullaah when they had accomplished the task designated to them.

This Hadeeth informs us of another of Rasulullaah's miracles where he merely passed his hand over the broken leg of Hadhrat Abdullaah bin Ateek and it was healed as if it had never been broken in the first place. May we all be sacrificed for the Mercy to the worlds; Muhammed and may peace and salutations descend upon him and his illustrious Sahabah.

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Story 65

The compilation of the Quraan

Hadhrat Zaid bin Thaabit narrates, "Hadhrat Abu Bakr sent for me when many Sahabah had been martyred in the battle of Yamaamah (i.e. the battle against the false prophet Musailamah Kathaab). I went to him and found Hadhrat Umar bin Khattaab sitting with him. Hadhrat Abu Bakr then said to me, "Umar has come to me and said, "Many of those who were martyred were among the Huffaaz (plural of Hafiz- one who has memorised the Quraan) on the Day of Yamaamah and I fear that many other Huffaaz will be slain in future battles; like this I fear that a great portion of the Quraan will be lost. Therefore I suggest to you (O Abu Bakr) to order that the Quraan be collected." I said to him, **"How can you do something which Rasulullaah did not do?"** Hadhrat Umar said, "By ALLAAH! There is good in it.", "Umar kept on urging me until ALLAAH opened my heart and I began to realise the good in the idea which Hadhrat Umar had proposed." Then Hadhrat Abu Bakr said to me, "You are a wise young man and we do not have any suspicion about you, and you used to write the Wahy (revelation) for Rasulullaah. So you should search for the scripts of the Quraan and collect it in one book." By ALLAAH! If they had ordered me to shift one of the mountains, it would have been easier for me than their ordering me to collect the Quraan. Then I said to Hadhrat Abu Bakr, "How will you do something which Rasulullaah did not do?" Hadhrat Abu Bakr

replied, "By ALLAAH! There is good in it." Hadhrat Abu Bakr kept urging me until ALLAAH Ta'ala opened my heart as He had opened the hearts of Hadhrat Abu Bakr and Hadhrat Umar . So I started looking for the written scripts of the Quraan and collected what had been written on palm-leaves, bark, and stone-slates and also from the men who knew it by heart, until I found the last verse of Surah Taubah with Hadhrat Abu Khuzaimah Ansaari and I did not find a copy of it with anybody other than him. The verse is, "Undoubtedly a Rasul from yourselves has come to you *(someone whose lineage, morals, manners, and integrity you know very well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful *(gentle and kind)* towards the Mu'mineen." (Surah Taubah: 128) The complete copy of the Quraan remained with Hadhrat Abu Bakr till he passed away, then with Hadhrat Umar until the end of his life, and then with Hadhrat Hafsah , the daughter of Hadhrat Umar ."
(Saheeh Bukhaari Hadeeth: 4492 page: 676)

- This Hadeeth informs us of the manner in which the Quraan was compiled. It is not only appropriate for a Muslim to be acquainted with this knowledge but is compulsory so that their Imaan may increase with their understanding of the Quraan. I have opted not to condense this discussion but rather elaborate in detail regarding the history of the Quraan so that all minds may be put at ease. This discussion which I relate has been derived from 'Ma'aariful Quraan', the masterpiece of Hadhrat Moulana Mufti Muhammed Shafie ↦, volume: 1 page: 35-44.

Memorising and recording the Quraan during the life of Rasulullaah

Since the Quraan was not revealed all at once but different verses were revealed according to the needs of various times, it was not possible to compile the Quraan into one volume during the life of Rasulullaah . In the early years of Islaam more emphasis was placed upon the memorisation of the Quraan and as soon as a verse was revealed to Rasulullaah he would recite it repeatedly so as to memorise it. ALLAAH Ta'ala then revealed in Surah Qiyaamah to Rasulullaah that there was no need to repeat the verses as soon as it is revealed as ALLAAH Ta'ala will grant him such a memory that after a verse is revealed, Rasulullaah will never forget it.

This is exactly what happened; as soon as a verse was revealed to Rasulullaah it would be forever engrained in his memory. In this manner the Quraan was safely protected in the heart of Rasulullaah where there was no possibility of it being changed or altered in the slightest. As a further precaution, Rasulullaah would recite the entire Quraan to Hadhrat Jibraeel _ every Ramadaan and in the year that Rasulullaah passed away, he recited to Hadhrat Jibraeel _ twice in Ramadaan. In addition Rasulullaah did not only explain the meaning of the Quraan to the Sahabah but made them memorise it as well and the Sahabah in turn were so enthusiastic to memorise the Quraan that they would compete with each other in memorising it. Some of the female companions when marrying would forego their right to Mehr (dowry) in exchange for being taught the Quraan. Thousands of Sahabah dedicated their lives to the Noble Quraan; not only memorising it but reciting it in their Salaah the entire night.

Hadhrat Ubaadah bin Saamit relates that whenever any person would migrate to Madinah then Rasulullaah would entrust that person to one of the Ansaar, who would teach him the Quraan. **The sound of people learning and teaching the Quraan in the Masjid would be so loud that Rasulullaah advised them to lower their voices so as not to confuse each other.** In a short time such a group of Sahabah were moulded, each a Hafiz of the Quraan. This group was made of the likes of Hadhrat Talha, Hadhrat Sa'ad, Hadhrat Abdullaah bin Mas'ood, Hadhrat Hudhaifah bin Yamaan, Hadhrat Saalim Mowla Abi Hudhaifah, Hadhrat Abu Hurairah, Hadhrat Abdullaah bin Umar, Hadhrat Abdullaah bin Abbaas Hadhrat Amr bin Aas, Hadhrat Abdullaah bin Amr, Hadhrat Muawiyah, Hadhrat Abdullaah bin Zubair, Hadhrat Abdullaah bin Saa'ib, Hadhrat Aisha, Hadhrat Hafsah, Hadhrat Umie Salamah, as well as the Khulafaa Raashideen in addition to many other Sahabah.

In essence the early years of Islaam placed greater emphasis upon memorisation as this was the most reliable and secure manner of preserving the Quraan in that era since the number of people who were able to read and write were few in number during those years. There was no system of publications and printing during those years and thus if they were to rely only upon writing the Quraan then it would have been impossible to teach the Quraan on a large scale. On the contrary ALLAAH Ta'ala granted the Arabs such strong memories that one person was capable of memorising thousands of poems and amongst the Bedouins were such individuals who aside from their own ancestry had memorised the ancestry of their horses. Thus the Quraan was preserved by their excellent memories and through it propagated to the far corners of the Arab peninsula.

Recording of revelation

In addition to making the Sahabah memorise the Quraan, Rasulullaah also had them write it down. Hadhrat Zaid bin Thaabit was one of the scribes of Rasulullaah. Whenever Wahy (revelation) would begin descending upon Rasulullaah he would begin perspiring and after this sensation had passed, would ask for a stone tablet or piece of bark to be brought and order Hadhrat Zaid bin Thaabit to write the verses that had just been revealed. Hadhrat Zaid bin Thaabit narrates that when he would record the verses of the Quraan it would feel as if his legs were going to break with the weight of the Quraan and at times he was even unable to walk thereafter. After he would finish writing it down, Rasulullaah would ask him to read it to him and if there was any error then Rasulullaah would rectify it and then it would be shown to the others.
('Majmauz Zawaaid' page 156 on the authority of 'Tabraani')

Apart from Hadhrat Zaid bin Thaabit there were many other Sahabah as well who would write the Wahy (revelation) for Rasulullaah such as the Khulafaa Raashideen, Hadhrat Ubay bin Ka'ab, Hadhrat Zubair bin Awaam, Hadhrat Muawiyah, Hadhrat Mugheerah bin Shu'bah, Hadhrat Khaalid bin Waleed, Hadhrat Thaabit bin Qais, Hadhrat Abaan bin Sa'eed and others.
(For further details refer to 'Fathul Baarie' volume 9 page 118, 'Zaadul Ma'aad' volume 1 page 30)

Hadhrat Uthmaan narrates that it was the practice of Rasulullaah that whenever any portion of the Quraan was revealed then Rasulullaah would instruct the scribe to place the verse in a certain Surah after a certain verse.
('Fathul Baarie' volume 9 page 18)

Paper was not common amongst the Arabs during that era and therefore majority of the time it was written on stone-tablets, animal's skins, bark of trees, leaves and bones of animals. However at times whenever possible it was written on paper as well.
('Fathul Baarie' volume 9 page 11)

Thus in this manner there was a copy of the Quraan which was prepared during the lifetime of Rasulullaah under his supervision even though it was not in one volume. In addition some Sahabah for their memorisation would write down verses of the Quraan. This was the practice in the early years of Islaam. When Hadhrat Umar embraced Islaam, his sister and brother-in-law were reciting the Quraan from the pages it had been written on.
('Seerat Ibn Hishaam')

Compilation of the Quraan during the Khilaafat of Hadhrat Abu Bakr

During the Khilaafat of Hadhrat Abu Bakr , the Quraan was such that different portions of the Quraan were written on various barks, bones or tablets, and was not compiled into one volume. A Surah would remain with one Sahabi while another Sahabi would have ten Surahs with him. Some would have a few verses only while others would have explanations written with it. This is why Hadhrat Abu Bakr , during his Khilaafat, thought it necessary to collect these scattered recordings of the Quraan into one volume. How this all began was narrated by Hadhrat Zaid bin Thaabit that Hadhrat Abu Bakr summoned him immediately after the battle of Yamaamah and found Hadhrat Umar also sitting with him. Hadhrat Abu Bakr then related the words of Hadhrat Umar that many Huffaaz of the Quraan had been martyred

and if they continued being slain in various battles then a great portion of the Quraan will inevitably be lost. Therefore they were of the opinion that the Quraan should now be compiled into one volume. Hadhrat Abu Bakr voiced his fears as to how they could do something that Rasulullaah himself did not do in his lifetime but Hadhrat Umar insisted that there was only good in what they were going to do. On the insistence of Hadhrat Umar, Hadhrat Abu Bakr opened up to the idea and felt the same as Hadhrat Umar. Hadhrat Abu Bakr then said to Hadhrat Zaid bin Thaabit, "You are young and intelligent, we have no doubt regarding you, you were the scribe of Rasulullaah; therefore search for the verses of the Quraan and compile them." Hadhrat Zaid bin Thaabit took on this task reluctantly saying that it would have been easier for him to lift a mountain than compile the Quraan. When he too voiced his reservations as to how he could do something that Rasulullaah had not done during his lifetime they explained to him the good of this effort until he too was as convinced as they were.

The manner in which Hadhrat Zaid bin Thaabit compiled the Quraan

Firstly one should understand that Hadhrat Zaid bin Thaabit was a Hafiz of the Quraan, as mentioned previously, and was therefore fully capable of writing the entire Quraan from his memory. In addition there were hundreds of other Huffaaz from the Sahabah present as well. They too could have written the entire Quraan from memory. Then there was the copies written during the lifetime of Rasulullaah, which would have been merely replicated also.

However Hadhrat Zaid bin Thaabit showed extreme caution when compiling the Quraan and did not just adopt one method but used all these means at his disposal and did not write any verse until it was proven either through testimony or written proof that that was exactly how the verse was. The verses of the Quraan which Rasulullaah had made the Sahabah write was in the possession of various Sahabah; he gathered these verses from them so that it could be copied. It was announced publicly for the Sahabah to bring whatever they had written of the Quraan to Hadhrat Zaid bin Thaabit. When the verses were brought to him he would corroborate it in the following four manners;

1) First he would corroborate it from his own memory. In addition Hadhrat Abu Bakr had instructed Hadhrat Umar, who was also a Hafiz to assist Hadhrat Zaid bin Thaabit.

2) When any Sahabi brought a written copy of any verse then Hadhrat Zaid bin Thaabit and Hadhrat Umar jointly collected it from him.
('Fathul Baarie' volume 9 page 11 on the authority of 'Abu Dawood')

3) No written copy was accepted until two reliable witnesses gave testimony that it had been written in the presence of Rasulullaah.
('Al-Itqaan' volume 1 page 60)

4) The written copy was then compared to other copies written by various other Sahabah.
('Al-Burhaan fi Uloomil Quraan' volume 1 page 238)

If the method adopted by Hadhrat Zaid bin Thaabit to compile the Quraan during the Khilaafat of Hadhrat Abu Bakr will be kept in mind then one will easily understand

what he meant by the statement, "I found the last verse of Surah Taubah with Hadhrat Abu Khuzaimah Ansaari and I did not find a copy of it with anybody other than him. The verse is, "Undoubtedly a Rasul from yourselves has come to you *(someone whose lineage, morals, manners, and integrity you know very well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful *(gentle and kind)* towards the Mu'mineen."
(Surah Taubah: 128)

This does not mean that Hadhrat Abu Khuzaimah Ansaari was the only Sahabi who remembered this verse or that only he had written it and no one else knew that it was a verse of the Quraan; this is not what is implied. **Instead what he meant was that the Sahabah brought copies of verses that they had written under the supervision of Rasulullaah and the copy of Hadhrat Abu Khuzaimah of this verse was the only one that had been written under the supervision of Rasulullaah .** As far as this verse being a part of the Quraan is concerned then it has been confirmed by numerous Sahabah beyond all doubt that it was a verse of the Quraan. It had been memorised by numerous Sahabah and even written by some in their personal copies of the Quraan but as far as being written under the supervision of Rasulullaah is concerned then it was only the copy of Hadhrat Abu Khuzaimah Ansaari that fulfilled the requirement.
('Al-Burhaan' volume 1 page 235-236)

Unique features of this compilation

Hadhrat Zaid bin Thaabit with extreme caution and care gathered and wrote the verses of Quraan on paper.
('Al-Itqaan' volume 1 page 60)

Each Surah was written in a separate volume and therefore comprised of many volumes. This compilation is technically referred to as 'Nuskha Umm". The unique features of this compilation were;

1) The verses were placed in the order that Rasulullaah had instructed to place them in but the Surahs were not arranged in order but rather each Surah was placed in a separate volume. ('Al-Itqaan')

2) The verses in this compilation were written in the seven forms of recitation.
('Manaahil Urfaan' volume 1 page 246)

3) Those verses were included that had not been abrogated from recitation.

4) The purpose of this compilation was to prepare the Quraan in written form with the verification of the entire Ummat so that if the needs ever arose then it could be referred to. This copy remained with Hadhrat Abu Bakr during his lifetime and then handed over to Hadhrat Umar after his demise. When Hadhrat Umar was martyred, it was given to Ummul Mu'mineen Hadhrat Hafsah . After the demise of Hadhrat Hafsah , Khalifah Marwaan bin Hakam had this copy burnt as he thought that since the copy of Hadhrat Uthmaan was prevalent and the entire Ummat was unanimous that the order of the Surahs and manner of writing contained within it had to be followed, Marwaan thought that now no other copy should remain different to it.
('Fathul Baarie' volume 9 page 16)

The compilation of the Quraan during the lifetime of Hadhrat Uthmaan ↔

As Islaam spread out of the Arabian Peninsula towards Rome and Persia, the new reverts to Islaam learnt the Quraan from the Mujaahideen and Muslim traders that lived alongside them. We have already mentioned that the Quraan has been revealed in seven different forms of recitation and various Sahabah learnt the Quraan from Rasulullaah □ in particular mode of recitation. In this manner each Sahabi taught the Quraan in the manner he had learnt it from Rasulullaah □. Thus people began to differ with each other in its recitation in other countries. When people were aware that the Quraan had been revealed in seven different forms of recitation there was no problem, but the further Islaam spread and since the new reverts to Islaam were not aware of this fact, the various forms of recitation became a topic of much heated debate with some completely refuting the recitation of others. The great harm posed by these arguments and debates was that people would begin refuting established and proven recitation of the Quraan.

Another problem was that the only copy of the Quraan was the copy that had been prepared by Hadhrat Zaid bin Thaabit ↔ in Madinah and besides it there was no copy that could serve as proof for the Ummat as the other copies were written individually and did not have all seven forms of recitation in them. The only possible way of remedying this problem was to circulate copies of the Quraan compiled by Hadhrat Zaid bin Thaabit ↔ which contained all seven forms of recitation in them. Then only would it be possible to rule which of the recitations were correct and which were not. Hadhrat Uthmaan ↔ was the person who carried out this great service during his Khilaafat.

The details of this have been mentioned in Hadeeth that Hadhrat Hudhaifah bin Yamaan while engaged in Jihaad in Armenia and Azerbaijan saw that the people there were differing with others with regards to the recitation of the Quraan. As soon as he returned to Madinah, he went to Hadhrat Uthmaan and said, "O Ameerul Mu'mineen! Before this Ummat begins differing with regards to the Book of ALLAAH as the Jew and Christians had done before, remedy this matter." When Hadhrat Uthmaan enquired what was the matter, Hadhrat Hudhaifah replied, "While fighting on the borders of Armenia, I saw that the people of Syria were reciting in the manner of Hadhrat Ubay bin Ka'ab which the people of Iraq have not heard and the people of Iraq recite in the manner of Hadhrat Abdullaah bin Mas'ood which the people of Syria have not heard. As a result each is ruling the other as Kaafir." Hadhrat Uthmaan had already noticed this when he was informed of the same occurring in Madinah where a teacher had taught his students one form of recitation and another teacher another form of recitation and when these students meet each other, they argue and refute each other.

As soon as Hadhrat Hudhaifah bin Yamaan informed Hadhrat Uthmaan of this problem, he gathered all the senior Sahabah and informed them of what has transpired and that matters have reached to the extent that some are decreeing others as Kaafir. When the Sahabah were asked for their opinions, they in turn asked Hadhrat Uthmaan for his opinion. Hadhrat Uthmaan replied, "My opinion is that we bring everybody upon one recitation, so that there will be no differences or disputes." The Sahabah respected his opinion and supported it.

Hadhrat Uthmaan gathered the people and addressed them saying, "People residing in Madinah, close to me, are refuting

each other and opposing each other. It is only obvious then that those who stay afar are disputing with each other in an even worse manner. Therefore everyone should collectively compile one copy of the Quraan, which will be compulsory for everyone to follow."

Hadhrat Uthmaan then asked for the copy of the Quraan, prepared under the instruction of Hadhrat Abu Bakr, to be brought from Hadhrat Hafsah and he would return it after making a copy of it. Hadhrat Hafsah sent the copy of the Quraan to him and Hadhrat Uthmaan deputed four Sahabah to this task, comprising of Hadhrat Zaid bin Thaabit, Hadhrat Abdullaah bin Zubair, Hadhrat Sa'eed bin Aas and Hadhrat Abdur Rahmaan bin Haarith bin Hishaam. These four sahabah copied the Quraan from the one prepared under the instruction of Hadhrat Abu Bakr and prepared a number of copies with the Surahs in their respective orders. Hadhrat Zaid bin Thaabit was from the Ansaar of Madinah whereas the other three were from the Quraish. Therefore Hadhrat Uthmaan advised them that if they ever differed with Hadhrat Zaid bin Thaabit in the manner a word should be written then it should be written in the manner of the Quraish as it had been revealed in their tongue.

In essence this task was given to four Sahabah and then later other Sahabah were also instructed to assist them. In writing the Quraan they did the following,

1) They compiled the Quraan with the Surahs in the correct order. The Mushaf prepared by Hadhrat Abu Bakr had each Surah in separate volumes.
('Mustadrak' volume 2 page 229)

2) The manner of writing was such that it would incorporate all forms of recitation and therefore contained no diacritical marks or dots so that it could be recited in all authenticated forms of recitation.
('Manaahil Urfaan' volume 1 page 235)

3) Until this point in time only one other copy of the Quraan had been prepared for the Ummat, they prepared a number of copies which according to narrations numbered five and in others, such as the narration of Abu Haakim Sijistaani, they have been reported to be seven. A copy was sent to Makkah, Syria, Yemen, Bahrain, Basra, Kufah, and one was kept in Madinah.
('Fathul Baarie' volume 9 page 17)

4) In carrying out this task, they kept before them the Quraan compiled by Hadhrat Abu Bakr but as a further precaution adopted the same method that was adopted in the time of Hadhrat Abu Bakr . They once again asked the Sahabah to bring the copies of the Quraan that they had written under the supervision of Rasulullaah , and these copies were then prepared from the beginning. This time the verse of Surah Ahzaab could only be found with Hadhrat Khuzaimah .

We have already mentioned that this does not mean that the verse was not known to anyone else as Hadhrat Zaid bin Thaabit has stated, "While writing Surah Ahzaab, I did not find the verse **that I had heard from Rasulullaah** ...", which makes it apparent that Hadhrat Zaid bin Thaabit and the other Sahabah had memorised it. Similarly this also does mean that no other person had written it as it had been written in the copy prepared by Hadhrat Abu Bakr but since these Sahabah were once again compiling it in the manner that Hadhrat Zaid bin Thaabit had compiled it, they collected all verses of the

Quraan that had been written under the supervision of Rasulullaah and was now in the possession of the Sahabah, and this particular verse was in the possession of Hadhrat Khuzaimah . The purpose of this second compilation was that the manner in which it was to be written would include all valid recitations and the order of the Surahs be the same so that there would be no more differences regarding the Quraan. Hadhrat Uthmaan has done a favour to the entire Ummat and all the Sahabah supported him in this effort. Only Hadhrat Abdullaah bin Mas'ood differed slightly with him in this but this is not the forum to further that discussion. **Hadhrat Ali has said, "Do not speak but good of Uthmaan as I take an oath by ALLAAH, whatever services he rendered to the Quraan, he did in our presence with our council."**

('Fathul Baarie' volume 9 page 15)

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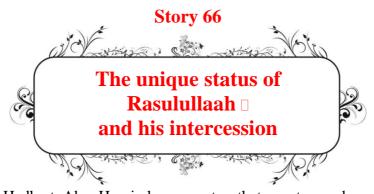
Story 66

The unique status of Rasulullaah □ and his intercession

Hadhrat Abu Hurairah ↔ narrates that meat was brought before Rasulullaah □ and a leg served to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Qiyaamah. Do you know what day this is? ALLAAH Ta'ala will gather all the creation from the early generations until the last on one plain so that the announcer will be able to make them all hear his voice and be able to see all of them at once. The sun will come so close to the people that they will suffer such that they will not be able to bear it. They will say to each other, "Do you not see the state you have reached? Why do you not look for someone who can intercede for us with our Rabb?" Some will say to others, "Go to Aadam _." So they will go to Hadhrat Aadam _ and say to him. "You are the father of mankind; ALLAAH created you with His own Might and breathed into you of your Ruh (soul) and ordered the angels to prostrate before you; so please intercede for us with your Rabb. Do you not see the state we are in? Do you not see the condition we have reached?" Hadhrat Aadam _ will say, "Today my Rabb has become angry as He has never become before, nor will ever become thereafter. He forbade me to eat of the fruit of the tree but I disobeyed Him. Today I am more concerned for myself. Go to someone else; go to Nuh _." So they will go to Hadhrat Nuh _ and say to him, "O Nuh! You are the first of ALLAAH's

Ambiyaa to the people of the earth, ALLAAH has called you His thankful servant; please intercede for us with your Rabb. Do you not see what state we are in?" He will say, "Today my Rabb has become angry as He has never become before nor will ever become thereafter. I had in the world the right to make one supplication that would be definitely accepted and I made it against my nation. Today I am more concerned for myself. Go to someone else; go to Ibraheem _." They will go to Hadhrat Ibraheem _ and say, "O Ibraheem _! You are ALLAAH's Nabi and His Khaleel from among the people of the earth; so please intercede for us with your Rabb. Do you not see the state we are in?" He will say to them, "Rabb has today become angry as He has never become before nor will ever become thereafter. I had told three lies. Today I am more concerned for myself. Go to someone else; go to Moosa _." The people will then go to Hadhrat Moosa _ and say, "O Moosa _! You are ALLAAH's Rasul and ALLAAH gave you superiority above others with this message and with conversing with you directly; please intercede for us with your Rabb. Do you not see the state we are in?" Hadhrat Moosa _ will say, "My Rabb has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Today I am more concerned for myself. Go to someone else; go to Isa _." So they will go to Hadhrat Isa _ and say, "O Isa _! You are ALLAAH's Rasul, His Word which He sent to Maryam _, a superior soul created by Him and you talked to the people while still in the cradle. Please intercede for us with your Rabb. Do you not you see the state we are in?" Hadhrat Isa _ will say. "My Rabb has today become angry as He has never become before nor will ever become thereafter. Hadhrat Isa _ will not mention any sin but will say; today I am more concerned for myself. Go to someone else; go to

Muhammad □. So they will come to me and say, "O Muhammad □! You are ALLAAH's Rasul, the seal of the Ambiyaa and ALLAAH forgave your previous and future sins. Please intercede for us with your Rabb. Do you not see the state we are in?" Rasulullaah □ added, "I will then go beneath ALLAAH's Arsh and fall in prostration before my Rabb. **ALLAAH Ta'ala will inspire within me such praises and glorifications of Him as He has never inspired anybody else before me. Then it will be said, "O Muhammad □! Raise your head. Ask and it will be granted.** Intercede and your intercession will be accepted." So I will raise my head and say, "My Ummat! My Ummat! O my Rabb! My Ummat! It will be said, "O Muhammad □! Let those of your followers who have no accounts, enter Jannat through the gates that lie on the right and have the choice to enter from whichever door they desire. Rasulullaah □ then said, "By He who has control of my life, the distance between two gates of Jannat is like the distance between Makkah and Khaibar or Makkah and Basra."
(Saheeh Bukhaari Hadeeth: 4526 page: 685)

- This Hadeeth informs us of the unique status of Rasulullaah □. When the entire creation will be gathered on the plains of Resurrection and each will be in a deplorable state, each concerned over his own well-being, they will search for someone to intercede on their behalf so as to end their suffering. They will first go to Hadhrat Aadam _ but he will excuse himself saying that he cannot as ALLAAH Ta'ala is angry as never been before. This will be the same excuse offered by Hadhrat Nuh _, Hadhrat Ibraheem _, Hadhrat Moosa _ and finally Hadhrat Isa _.

Finally people will come to Rasulullaah □ and complain of their difficulty and distress, on which Rasulullaah □ will fall into Sajdah beneath the Arsh of ALLAAH Ta'ala. ALLAAH

Ta'ala will instruct Rasulullaah to ask for whatever he wills and intercede if he so wishes as it will be accepted. Rasulullaah will intercede for his Ummat and ask for their forgiveness. **On account of the intercession of Rasulullaah the sinners of this Ummat will be forgiven. This is the 'Shafaa'at Kubra' (major intercession) of Rasulullaah which is unique to Rasulullaah only as mentioned in this Hadeeth.** May ALLAAH Ta'ala grant us the ability to follow the Sunnat of Rasulullaah and grant us the intercession of Rasulullaah on the Day of Qiyaamah.

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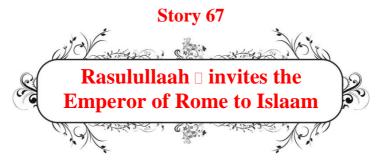
Story 67

Rasulullaah invites the Emperor of Rome to Islaam

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Abu Sufyaan bin Harb related to him that Heraclius (Emperor of Rome) had sent a messenger to him while he had been accompanying a caravan from Quraish. They were doing business in Syria at the time while Rasulullaah had a truce with Abu Sufyaan and the Quraish. Abu Sufyaan and his companions went to Heraclius while he was in Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He summoned his translator and then asked them, "Who amongst you is closely related to that man who claims to be a Nabi?" Abu Sufyaan replied, "I am the nearest relative to him from amongst us." Heraclius said, "Bring him (i.e. Abu Sufyaan) close to me and make his companions stand behind him." Abu Sufyaan added, "Heraclius told his translator to tell my companions that he wished to question me regarding that man (Rasulullaah) and that if I told a lie then my companions should gesture to him." Abu Sufyaan added, "By ALLAAH! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about Rasulullaah . The first question he asked was, "What is the status of his family amongst you?" I replied, "He belongs to a noble family amongst us." Heraclius continued, "Has anybody else amongst you ever claimed to be a Nabi before him?" I replied, "No!" Heraclius asked, "Was

anybody amongst his ancestors a king?" I replied, "No!" Heraclius asked, "Do the nobles or the poor follow him?" I replied, "It is the poor who follow him." Heraclius asked, "Are his followers increasing or decreasing day by day?" I replied, "They are increasing." He then asked, "Does anybody amongst those who embraces his faith become displeased and then abandon it later?" I replied, "No!" **Heraclius asked, "Have you ever accused him of telling lies before him claiming to be a Nabi?" I replied, "No!"** Heraclius asked, "Does he break his promises?" I replied, "No!" We have a truce with him but we do not know what he will do in it." Abu Sufyaan adds, "I could not find opportunity to say anything against him except this." Heraclius asked, "Have you ever had a war with him?" I replied, "Yes!" He then asked, "What was the outcome of the battles?" I replied, "Sometimes he was victorious and sometimes we were." Heraclius asked, "What does he order you to do?" I said, "He tells us to worship ALLAAH and ALLAAH alone and not to ascribe partners to Him, and renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our family." Heraclius said, "I asked you the following; I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Ambiyaa came from noble families amongst their people. I asked you whether anybody else amongst you claimed such a thing and your reply was that none before him had claimed to be a Nabi. If someone before him had claimed to be a Nabi then I would have thought that this man was only following in the steps of the one before him. I asked you whether anyone of his ancestors was a king and your reply was that none of his ancestors had been a king and had you answered the opposite then I would have thought that this man only wished to take back his ancestral kingdom. I asked whether he was ever accused of telling lies before this and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie

about ALLAAH. I then asked this very class of people whether the rich people followed him or the poor and you replied that it was the poor who followed him, **in fact all the Ambiyaa has followed you.** Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing and this is the way of the true Deen until it is complete in all respects. I further asked you whether there was anybody that became displeased and abandoned his Deen after embracing it and your reply was that none have done so. This is the sign of the true Deen once its sweetness enters the heart. I asked you whether he had ever betrayed you and you replied that he has not and the Ambiyaa never betray. I asked you what he orders you to do and you replied that he orders you to worship ALLAAH and ALLAAH alone and not to ascribe partners to Him. He forbids idol worship and orders you to pray, speak the truth and to be chaste. **If what you have said is true then he will very soon occupy this place underneath my feet. I knew it from the scriptures that he was going to appear but I did not know that he would be from you (the Arabs). If I could reach him then I would go immediately to meet him and if I were with him then I would certainly wash his feet."** Heraclius then asked for the letter sent by Rasulullaah with Hadhrat Dihya Kalbi to the Roman governor of Basra to be read out loud. The contents of the letter were as follows: In the name of ALLAAH, the Most Gracious, Most Merciful. This letter is from Muhammad , the servant of ALLAAH and His Rasul to Heraclius, the ruler of Byzantine. Peace be upon him who follows the right path. I invite you to Islaam and if you accept then you will be safe and ALLAAH will grant you a double reward. However if you reject this invitation then you will be responsible for misguiding your subjects and the sin will be upon you. I recite to you ALLAAH's Word,

"O people of the Book! Come to *(unite on)* a word *(a matter of belief)* that is common between us and you; that we worship

none other but ALLAAH *(we proclaim that we are Muslims and monotheists)*, that we do not ascribe any as equal *(as partner)* to Him and that we do not take each other as gods besides ALLAAH *(we do not worship any prophet, saint or scholar)*." If they turn away *(refusing to accept the proposal)* then say, "Be witness that we are certainly Muslims *(we have surrendered ourselves to ALLAAH's commands)*."
(Surah Aal-Imraan: 64)

Abu Sufyaan ↔ then added, "When Heraclius finished his speech and read the letter, there was a great hue and cry in the Royal Court. We were then taken out of the court. I said to my companions, "Ibn Abi Kabsha (i.e. Rasulullaah □) has become so prominent that even the King of Bani Asfar (i.e. the Byzantines) is afraid of him. **I was then sure that Rasulullaah □ would be the conqueror in the near future till I embraced Islaam."**
(Saheeh Bukhaari Hadeeth: 6 page: 4)

- This Hadeeth is known as "Hadeeth of Heraclius" and has been reported by Imaam Bukhaari ↦ in thirteen places; three times in full and the other ten times abridged. After Nabuwwat, Rasulullaah □ spent thirteen years in Makkah that was filled with difficulty and persecution. It was only later that Rasulullaah □ was ordered to migrate and Rasulullaah along with his Sahabah all migrated to Madinah. Thereafter Rasulullaah □ and the Sahabah were permitted to fight the Mushrikeen and the battles of Badr, Uhud and Khandaq ensued. In the sixth year after Hijrat; Rasulullaah □ saw in a dream that they were entering Makkah to perform Umrah. Since the dreams of the Ambiyaa are also Wahy (revelation), the Sahabah were overjoyed, as they would now be able to see their homeland once again. In the sixth year after Hijrat, Rasulullaah □ left for Umrah but since the dream even though true was not meant for that year, the Kuffaar in Hudaibiyah

stopped them. The Kuffaar gathered a force against the Muslims and were adamant on preventing them from passing. Finally it was decided upon that a cease-fire would be signed and thus in Dhul-Qa'adah 6 A.H the treaty of Hudaibiyah was signed.

Once the Muslims were safe from any attack from the Mushrikeen, Rasulullaah could turn his attention in other directions. First Rasulullaah expelled all those Jews who had assisted the Kuffaar against the Muslims in the battles of Badr and Khandaq. Then in Muharram 7 A.H the battle of Khaibar took place. During this period Rasulullaah wrote letters to all the kings inviting them to Islaam. Amongst these letters was the letter to the emperor of Rome. The emperors of Rome were addressed as Caesar just as the emperors of Persia were addressed as Khusroe. These were the two super powers of that age. **The name of the Caesar of Rome was Heraclius and it was to him that the letter of Rasulullaah was addressed.**

In some narrations it is reported that the letter was addressed to Caesar but there is no contradiction as Heraclius was his name and his title was Caesar. Rasulullaah sent the letter with Hadhrat Dihya Kalbi ؓ in Dhul-Hijjah and he reached in Muharram.

This Hadeeth relates what had transpired with this letter. This letter reached Heraclius after he had defeated the Persians and in gratitude come to perform pilgrimage of Baitul Muqaddas. Since the Kuffaar had signed a peace treaty with Rasulullaah , they too had turned their attention to other matters and came to Syria for trade. When the letter of Rasulullaah arrived, Heraclius called them before him. Abu Sufyaan ؓ was brought forward and the rest told to stand behind him, so that he would not see them gesturing to the emperor. **Heraclius asked him ten questions, which he answered as has been mentioned above.**

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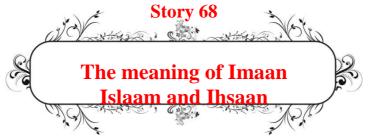
Story 68

The meaning of Imaan Islaam and Ihsaan

Hadhrat Abu Hurairah narrates, "One day while Rasulullaah was sitting in the company of the Sahabah, a person came and asked, "What is Imaan?" Rasulullaah replied, "Imaan is to believe in ALLAAH, His Rasul, the angels, that one will meet ALLAAH, His Ambiyaa and to life after death. The man then asked, "What is Islaam?" Rasulullaah replied, "To worship ALLAAH alone and not ascribe partners to Him, to perform Salaah, to pay Zakaat and to fast during the, month of Ramadaan." Then he further asked, "'What is Ihsaan?" Rasulullaah replied, "To worship ALLAAH as if you see Him, and if you cannot see Him then know that He is looking at you." He then asked, "When will the Final Hour be?" Rasulullaah replied, "The answerer has no better knowledge than the questioner but I will inform you of its signs; When a slave (lady) gives birth to her master, when the shepherds of black camels start boasting and competing with others in the construction of higher buildings. Besides theses signs knowledge of Qiyaamah is one of five things which nobody but ALLAAH knows;

"Verily the knowledge of *(when)* Qiyaamah *(will come)* is only with ALLAAH. He sends the rains and knows *(the details of)* what is in the wombs *(such as the character and future of the child)*. A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly ALLAAH is All Knowing *(Only He knows all the past, the present and the future)*, Informed."
(Surah Luqmaan: 34)

The man then left and Rasulullaah asked the Sahabah to call him back but they could not see him. Rasulullaah then said, "That was Jibraeel , who came to teach you your Deen."

(Saheeh Bukhaari Hadeeth: 50 page: 12)

- This is known as the Hadeeth of Jibraeel _. The Sahabah out of awe and respect for Rasulullaah □ would not ask Rasulullaah □ questions and as a result ALLAAH Ta'ala would send various angels to ask questions of Rasulullaah □ and thereby teach the Sahabah their Deen. Hadhrat Jibraeel _ came and asked about Imaan, then Islaam and finally Ihsaan; which is the final stage of ascension in Deen that a person prays and lives as if he can see ALLAAH Ta'ala.

The two signs of Qiyaamah mentioned in this Hadeeth mean; children will deal with their parents in the same manner as they deal with their servants or workers, i.e. disrespect for one's parents will become commonplace. The second sign means that people of low status who are undeserving will attain lofty positions, build tall huge skyscrapers with which they will vie with one another. The exact date of Qiyaamah is known only to ALLAAH and its knowledge is of those five things which only ALLAAH Ta'ala has knowledge of. Whatever we see being done today with the use of various instruments is but speculation and not certain. The five things known only to ALLAAH are;

1) The exact time when it will rain
2) The nature of the child in the womb
3) The time of one's death
4) What will happen tomorrow?
5) The exact date of Qiyaamah

After the man left Rasulullaah □ instructed the Sahabah to call him back but he disappeared, as he was an angel only sent to ask these three questions. The angel was Hadhrat Jibraeel _, most often came in the appearance of Hadhrat Dihyah Kalbi ↔ and the Sahabah would naturally assume that it was Hadhrat Dihyah Kalbi ↔ whereas it was actually Hadhrat

Jibraeel _ which they would only learn when Rasulullaah informed them.

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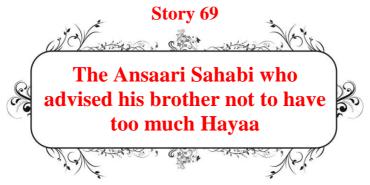
Story 69

The Ansaari Sahabi who advised his brother not to have too much Hayaa

Hadhrat Abdullaah bin Umar narrates that Rasulullaah once passed an Ansaari Sahabi and saw that he was advising his brother not to have too much Hayaa (shame and modesty) so Rasulullaah said to him, "Leave him! Verily Hayaa (Shame and modesty) is a part of Imaan."
(Saheeh Bukhaari: Hadeeth: 24 page: 8)

- The Ansaari Sahabi was advising his brother not to have so much Hayaa saying that it was causing him more harm than good. The word "وعظ" (advise) used here means advising to stop and in another Hadeeth the words admonishing have been mentioned. This means that the Ansaari Sahabah believed that he was doing his brother a favour by advising him to have less Hayaa as a person who is overcome with Hayaa will shy away from demanding his own rights resulting in people taking advantage of him. The other Sahabi was like this; on account of his Hayaa would not demand his rights from others and was therefore causing harm to himself.

Another possible harm can be that a person will feel ashamed of calling others towards good and preventing them from evil thinking them to be elder or more intelligent out of modesty. In another narration reported by Imaam Bukhaari in 'Al-Adabul Mufrad' the purpose of the Sahabi becomes even clearer. It has been reported, "He was admonishing his brother

with regards to Hayaa to the extent it was as if he was saying, "I am going to hit you."

Rasulullaah stopped the Ansaari Sahabi and said, "Do not stop him from having Hayaa as it is an excellent habit and prevents one from sin."

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Story 70

Hadhrat Moosa _ goes to learn from Hadhrat Khidr _

Hadhrat Ubay bin Ka'ab _ narrates that Rasulullaah said, "Once Hadhrat Moosa _ addressed the Bani Israa'eel when someone asked, "Who is the most learned man amongst the people." **Hadhrat Moosa _ said, "I am the most learned." ALLAAH Ta'ala admonished Hadhrat Moosa _ as he did not attribute his knowledge to ALLAAH (as he should have done).** ALLAAH informed him, "Where the two seas meet, there is a slave amongst my slaves who is more learned than you." Hadhrat Moosa _ said, "O my Rabb! How can I meet him?" ALLAAH Ta'ala said, "Take a fish in a large basket and proceed, you will find him at the place where you will lose the fish. So Hadhrat Moosa _ set out along with his servant, Yushaa bin Noon who carried the fish in a large basket till they reached a rock, where they laid down to rest. The fish then leapt out of the basket and took its way into the sea. So it was an amazing thing for both Hadhrat Moosa _ and his servant. They proceeded for the rest of that night and the following day. When the day broke, Hadhrat Moosa _ said to his servant, "Bring us our early meal. No doubt! We have suffered much fatigue on this journey." Hadhrat Moosa _ did not get tired till he passed the place about which he was told. The servant said to Hadhrat Moosa _, "Do you remember when we took rest at the rock, I forgot the fish." Hadhrat Moosa _ remarked, "That is what we have been searching for. So they went back, retracing

their footsteps, until they reached the rock. There they saw a man covered with a garment. Hadhrat Moosa _ greeted him. Hadhrat Khidr _ replied saying, "How do people greet each other in your land?" Hadhrat Moosa _ said, "I am Moosa _." Hadhrat Khidr _ enquired, "The Moosa _ of the Bani Israa'eel?" Hadhrat Moosa _ replied the he was and added, "May I follow you so that you may teach me of that knowledge which you have been taught." Hadhrat Khidr _ replied, "You will not be able to remain patient with me, O Moosa _! I have some of the knowledge of ALLAAH which He has taught me and which you do not know, while you have some knowledge which ALLAAH has taught to you and I do not know." Hadhrat Moosa _ said, "ALLAAH willing, you will find me patient and I will not disobey you in the least. So both of them set out walking along the seashore, **as they did not have a boat.** In the meantime a boat passed by them and they requested the owner of the boat to take them on board. The owner recognized Hadhrat Khidr _ and took them on board without charging them any fare. As soon as Hadhrat Khidr _ entered the boat he **plucked one of the planks from the boat.** Hadhrat Moosa _ said, "These people gave us a free lift but you have damaged their boat so as to drown them." Hadhrat Khidr _ replied, "Did I not tell you that you will not be able to remain patient with me." Hadhrat Moosa _ said, "Do not take me into account for what I forgot." **Rasulullaah said, "The first excuse of Hadhrat Moosa was that he had forgotten, the second was necessary and the third time was intentional."**

During this time a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Hadhrat Khidr _ said, "O Moosa _! My knowledge and your knowledge have not decreased ALLAAH's knowledge except as much as

this sparrow has decreased the water of the sea with its beak (and even less)."

They then proceeded further and **found a boy playing with other boys.**

Hadhrat Khidr _ grabbed the boy's head and severed it from his body. Hadhrat Moosa _ said, "Have you killed an innocent soul who has not shed any blood? Verily you have committed a terrible sin." Hadhrat Khidr _ replied, "Did I not tell you that you cannot remain patient with me?" Seeing that the second act was even worse, Hadhrat Moosa _ said, "If I question you about anything in the future then you may remove me from your company."

They both proceeded till they came to the people of a town who they asked for food but were flatly refused. **Then they found a wall on the verge of collapsing. Hadhrat Khidr _ repaired it with his own hands.** Hadhrat Moosa _ said, "If you had wished, surely you could have charged them for repairing it." Hadhrat Khidr _ replied, "Now you and I will have to Part Company." Hadhrat Khidr _ then explained the reasons for all of his actions and said, "This is what you could not be patient for." Rasulullaah said, "May ALLAAH have mercy upon Moosa _! The heart desires that he could have been a little more patient so we could have learnt more from their meeting."
(Saheeh Bukhaari Hadeeth: 122 page: 23)

- The first lesson we learn from this Hadeeth is that an Aalim should be humble and understand his knowledge to be a special gift given to him by ALLAAH Ta'ala. One should not regard himself as the most knowledgeable and greatest scholar. ALLAAH Ta'ala despises arrogance and pride as pride is one of ALLAAH's attributes as reported in a Hadeeth Qudsi, "Pride

is my robe and I break the person who steals from me." True Greatness belongs to ALLAAH alone. He is the Almighty, All-Powerful and welcomes those who humble themselves before His majesty as opposed to those who claim greatness, which belongs to ALLAAH alone.

This is the reason why ALLAAH Ta'ala reprimanded His Rasul and messenger, Hadhrat Moosa _ when he said that he is the most knowledgeable. ALLAAH Ta'ala did not like this statement and immediately admonished him and informed him that Hadhrat Khidr _ is more knowledgeable than you so go and learn from him. ALLAAH Ta'ala ordered him to go learn from Hadhrat Khidr _ even though Hadhrat Moosa _ was most definitely superior to Hadhrat Khidr _. Hadhrat Moosa _ also has a noble status amongst the Ambiyaa and the unique honour of having the ability to converse with ALLAAH. Whereas there is difference of opinion as to whether Hadhrat Khidr _ was a Nabi or not and even if we were to accept that he was a Nabi then too he was not a Rasul. No Divine Book was revealed to him nor did he have any Ummat. Therefore Hadhrat Moosa _ was superior to Hadhrat Khidr _ but ALLAAH Ta'ala did not like that one of his esteemed Ambiyaa say that he is the most knowledgeable without ascribing his knowledge to ALLAAH Ta'ala. Thus ALLAAH Ta'ala ordered him to go and learn from Hadhrat Khidr _. Hadhrat Khidr _ was blessed with a unique form of knowledge known as "Ilmut Takween"- the knowledge of creation, which had not been granted to Hadhrat Moosa _. The knowledge possessed by Hadhrat Moosa _ was still superior to the knowledge of Hadhrat Khidr _ as the knowledge of Moosa _ was such that it linked people to ALLAAH Ta'ala.

- We learn the etiquettes a student should observe before his teacher; he should respect and obey his teacher. Hadhrat

Moosa _ even though a Nabi, Rasul and one of the great messengers of ALLAAH still displayed humility and respect before his would be teacher, Hadhrat Khidr _. He requested with the utmost humility and respect to remain with Hadhrat Khidr _ so that he could seek knowledge from him. This is the etiquette in which one seeks knowledge; honouring and respecting one's teacher. In addition it is apparent from this Hadeeth that the teacher has the full right to scold, reprimand and even discipline his students if need be just as Imaam Bukhaari ↦ has elaborated under various sub-headings in the chapter of knowledge. A sincere student will regard the admonishment of his teacher as a good fortune and mercy to him. He should not become hateful towards his teacher or disrespectful towards him, even if he may be superior to his teacher.

- We learn the etiquettes of travelling that a person should inform his fellow travellers of the destination, purpose and other important information while travelling in the same manner as Hadhrat Moosa _ informed his companion Hadhrat Yusha bin Nun. This is in sharp contrast to today's proud and conceited people who regard their servants as unworthy of being spoken to let alone informing them of the travelling details.

- We learn that Hadhrat Khidr _ was a Nabi. Even though his name was not mentioned in the Quraan when this incident was related, we learn from this narration in 'Saheeh Bukhaari' that his name was "Khidr". **The literal meaning of "Khidr" is lush and green. The majority of Mufassireen have stated that he was called Khidr because wherever he sat; regardless of its fertility, it became lush and green.** The Quraan did not elaborate on whether he was a Nabi or a saint **but the majority of Ulama have stated that he was a Nabi based upon this incident related in the Quraan as all the**

actions of Hadhrat Khidr _ were contrary to the laws of Shari'ah which he could only have been informed of through Wahy (revelation), which is specific to the Ambiyaa only. This is supported by the fact that he said, "I have not done this of my own accord but in accordance with the order of ALLAAH." The majority of the Ummat is of the opinion that Hadhrat Khidr _ was a Nabi but ALLAAH Ta'ala has designated certain tasks pertaining to creation. This knowledge was given to Hadhrat Khidr _ and Hadhrat Moosa _ was not informed of it, which is why he objected on each occasion. We also learn that no person has the right to act against the laws of Shari'ah. The actions of certain false and ignorant Sufis of today, who claim that the laws of Shari'ah are different from the laws of Tasawwuf and thus perpetrate certain acts which are Haraam in Shari'ah claiming it to be permitted in Tasawwuf, is outright defection and falsehood. No saint should compare himself to Hadhrat Khidr _ and regard acting contrary to the Shari'ah as permissible.

- A brief explanation of the three incidents that took place in this story is that the knowledge that ALLAAH Ta'ala had granted to Hadhrat Khidr _ was from the secrets of ALLAAH Ta'ala pertaining to matters of creation, which in actual fact are the responsibilities of the Angels. However ALLAAH Ta'ala has appointed a few Ambiyaa to carry out these tasks and among them was Hadhrat Khidr _. They are instructed to carry out certain duties such as to save a person who will drown in a certain place, destroy a certain person, assist another, as well as other tasks of this nature. Since this knowledge pertains to the system of creation, which was not given to Hadhrat Moosa _, he objected to what he was doing even though Hadhrat Khidr _ was ordered to carry out this task by ALLAAH Ta'ala. The wisdom behind these acts were unknown and Hadhrat Khidr _

only informed Hadhrat Moosa _ of it later when they were about to Part Company.

The boat which Hadhrat Khidr _ damaged belonged to ten brothers; five of them were disabled and as a result the other five ferried people across the lake in order to support them all. However the king of the land was seizing all boats in good condition for his own fleet. Therefore Hadhrat Khidr _ damaged it so that they would not take it.

Regarding the boy which Hadhrat Khidr _ killed; he was disobedient to his parents and inclined towards Kufr whereas his parents were pious and obedient servants of ALLAAH. Hadhrat Khidr _ said that he feared that the child would cause pain and suffering to his parents when he grew up and lead them towards Kufr as well. This is why this child was killed and ALLAAH Ta'ala will grant them more children who will be obedient and pious.

The collapsing wall, which he repaired even though the people of the town refused to entertain them as their guests, belonged to two orphans beneath which some wealth had been buried for them. Their father who had passed away was a pious man and as a result of his piety, ALLAAH Ta'ala protected their wealth. If the wall were to have fallen then the wealth buried beneath it would become visible and the town's people would steal it.

- We learn from this that the piety of parents has an effect on one's children as well. Hadhrat Muhammed bin Munkadir ↦ states that on account of a person's piety, ALLAAH Ta'ala safeguards his children, grandchildren, family and neighbours.

Hadhrat Shibli ↦ would say, "I am a source of peace for this entire town." As soon as he passed away the Kuffaar of Dailam crossed over the river Tigris and conquered Baghdad. Everybody at that time said, "We have been struck by two disasters; the demise of Shibli ↦ and the loss of Baghdad."

The author of 'Tafseer Mathari' has written that this informs us that people should also honour and respect the children of the pious as long as they are not indulging in Kufr, Shirk, or sin.

- Hadhrat Abu Dardaa ↔ has narrated from Rasulullaah that the treasure belonging to these two orphans consisted of gold and silver.

- **Hadhrat Abdullaah bin Abbaas ↔ has said that amongst these treasures was a golden tablet on which the following was written** (this has also been narrated by Hadhrat Uthmaan ↔ from Rasulullaah as is reported by Allaamah Qurthubi),

1) In the name of ALLAAH the Most Gracious, Most Merciful

2) Astonishing indeed is the state of that person who believes in Taqdeer yet remains depressed.

3) Astonishing indeed is the state of that person who believes that Rizq (sustenance) comes from ALLAAH yet labours excessively and indulges in futile pursuits.

4) Astonishing indeed is the state of that person who is certain of death yet lives with no concern for it.

5) Astonishing indeed is the state of that person who believes in the Reckoning of the Aakhirah but still lives in negligence.

6) Astonishing indeed is the state of that person who is certain that the world will end but still pursues it.

7) There is no Ilaah but ALLAAH and Muhammad is the Rasul of ALLAAH.

- We learn the etiquettes of speaking that all noble deeds be ascribed to one's elders whereas those that are bad should be ascribed to oneself. Just look at the eloquence of Hadhrat Khidr _; when he indented to damage the boat, which is obviously a bad thing then he said, "I intended to break the boat." However when mentioning the killing of the child and the parents being granted better offspring he said, "We intended", ascribing the action of killing to himself and the good of being granted pious offspring to ALLAAH Ta'ala. In the third incident; repairing the wall and protecting the wealth of the orphans is purely a noble deed and thus he ascribed it entirely to ALLAAH Ta'ala saying, "Your Rabb intended." There are other examples of this in the Quraan such as when Hadhrat Ibraheem _ praised ALLAAH saying, "The One who feeds me, gives me drink and **when I fall ill**, He cures me." In this verse ALLAAH Ta'ala ascribed feeding and giving to drink to ALLAAH but when mentioning sickness he ascribed it to himself saying "When I fall ill", even though it is ALLAAH Ta'ala who gives sickness and health but on account of sickness being a bad thing he says when I fall ill and thereafter says ALLAAH cures me, ascribing the cure to ALLAAH.

This is the manner of the Quraan. When mentioning the building of the Ka'abah, where Hadhrat Isma'eel _ was equal in the effort of building it as Hadhrat Ibraheem _, where he brought the stones and Hadhrat Ibraheem _ placed them. However despite this when mentioning this in the Quraan, ALLAAH Ta'ala said, "And when Ibraheem _ raised the foundation *(of the Ka'abah)* and Isma'eel." This teaches us that

if a senior person and a younger individual carry out some noble task together then the proper etiquette is that it should be first ascribed to the senior person and then mention the junior assistant after.

This very etiquette is apparent from the life and actions of Hadhrat Umar . Hadhrat Umar narrates, "It was the practice of Rasulullaah to go to bed immediately after Isha and not indulge in story-telling or futile talk so as to rise early for Fajr without any difficulty. However at times he would consult with Hadhrat Abu Bakr regarding the affairs of the Muslims after Isha and I would also be present." Look at the respect of Hadhrat Umar ; he does not say that Rasulullaah would consult with me and Hadhrat Abu Bakr but rather that Rasulullaah would consult Hadhrat Abu Bakr and I would also be present. This is the respect a junior should have for his seniors; ascribe the action to the senior and then say that you assisted.

May ALLAAH Ta'ala instil with us the proper etiquettes and manners and grant us the ability to honour our seniors as they should be honoured.

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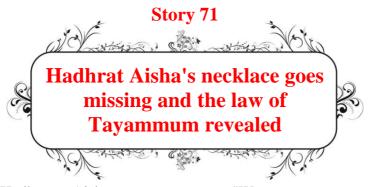
Story 71

Hadhrat Aisha's necklace goes missing and the law of Tayammum revealed

Hadhrat Aisha narrates, "We set out with Rasulullaah on a journey (during the battle of Banu Mustaliq) until we reached the area of Baida or Dhaatul Jaish, where I lost my necklace. Rasulullaah ordered the caravan to stop in order to search for it, and so did everyone who was with for the journey. There was no water at that place, so the people went to Hadhrat Abu Bakr and said, "Do you not see what Aisha has done? She has made the caravan stop where there is no water and they have no water with them." Hadhrat Abu Bakr came to me while Rasulullaah was sleeping on my thigh, Hadhrat Abu Bakr said to me: "You have detained Rasulullaah and the people where there is no water and they have no water with them." He admonished me and scolded me angrily and said whatever ALLAAH wished him to say. **He then poked me in my ribs and nothing prevented me from moving out of pain except that Rasulullaah was sleeping on my thigh.** Rasulullaah awoke when dawn broke and there was no water. **So ALLAAH revealed the verses of Tayammum so that it will be a comfort for all people until this world remains.** They all performed Tayammum and then Hadhrat Usaid bin Hudhair said, "O family of Abu Bakr! This is not the first blessing of yours but your blessings continually

become apparent." **Then the camel on which I was riding was made to stand and the necklace was found lying beneath it."**
(Saheeh Bukhaari Hadeeth: 332 page: 48)

- We learn that a person can complain of a woman to her father, even if she is married and her husband is present. In this incident people complained to Hadhrat Abu Bakr and not to Rasulullaah as he was resting. When Rasulullaah was resting then the Sahabah disliked disturbing him fearing that perhaps Wahy (revelation) might be descending and they would interrupt it. There is also the possibility that the Sahabah complained to Hadhrat Abu Bakr instead of Rasulullaah as they did not wish to make Rasulullaah angry with Hadhrat Aisha.

- If a person is the cause of a certain problem then the problem can be ascribed to him just as the Sahabah said to Hadhrat Abu Bakr that your daughter has kept us up, as she was the cause of the delay.

- We learn that a father can go to his daughter even if the husband is present as long as the husband approves and Hijaab does not have to be observed.

- A father can admonish or scold his married daughter even though she may no longer live with him. This applies to all those who have the right to reprimand and admonish others even if was for a short while.

- It is Waajib (compulsory) to have the intention for Tayammum but it is not compulsory in Wudhu as water has been created for purification as opposed to sand, which ordinarily would be regarded as dirt. Therefore one must have the intention in order to attain purity through Tayammum.

Tayammum is permissible both while on a journey or at home when there is no water available.

- It is permissible for women to have jewellery made and to wear it for their husbands. In addition it is permissible for a husband to sleep on the thigh of his wife.

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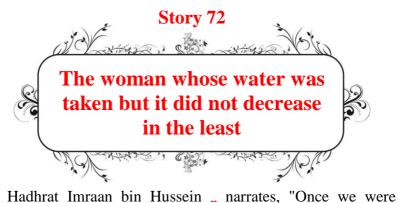
Story 72

The woman whose water was taken but it did not decrease in the least

Hadhrat Imraan bin Hussein narrates, "Once we were travelling with Rasulullaah ﷺ and we travelled until the last part of the night and then we stopped to take rest. There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun after it had risen that woke us. Various people awoke and the fourth person to wake was Hadhrat Umar. Whenever Rasulullaah ﷺ would sleep then nobody would wake him until he awoke on his own as we did not know whether any Wahy (revelation) was descending upon him. Hadhrat Umar awoke and saw the condition of everyone, and he was a strict man, so he called out loudly, "ALLAAHu Akbar!" He kept on calling it out loudly until Rasulullaah ﷺ also awoke because of it. When he awoke, everyone informed him about what had happened (that they had overslept). He said, "There is no harm but let us leave from here. So we departed from that place and after covering some distance Rasulullaah ﷺ stopped and asked for some water to perform the Wudhu (ablution). So he performed Wudhu and the Adhaan was given and he led the people in Salaah. After he completed the Salaah, he saw a man sitting aloof who had not prayed with them. Rasulullaah ﷺ asked, "O so and so! What has prevented you from performing Salaah with us?" He replied, "I am Junub (in a state of major impurity) and there is no water."

Rasulullaah said, "Perform Tayammum with pure sand that will be sufficient to purify you." Then Rasulullaah continued travelling until the Sahabah complained to him of thirst. Thereupon he got down and called Hadhrat Ali and myself and ordered us to find some water. We went in search of water and met a woman who was sitting on her camel between two bags of water. We asked, "Where can we find water?" She replied, "I was at the waterhole at this hour yesterday and my people are behind me." We requested her to accompany us. We brought her to Rasulullaah and narrated the entire story to him. He instructed, "Help her to dismount." Rasulullaah then asked for a pot to be brought, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they all quenched their thirsts. They also gave water to others and last of all Rasulullaah gave a pot full of water to the person who was in a state of major impurity and instructed him to pour it over his body. The woman observed what they were all doing with her water. I take an oath by ALLAAH! When her water bags were returned they looked as if it contained more water than they had before. Rasulullaah then ordered us to collect something for her and we collected some dates, flour, and wheat which were put in a piece of cloth. She was helped on to her camel and the cloth of food was placed in front of her and then Rasulullaah said to her, "We have not taken your water but ALLAAH has given water to us." She returned home late and when her relatives asked her: "What has delayed you?" She replied, "A strange thing! Two men met me and took me to the man who has been said to abandon his religion and he did such and such a thing. By ALLAAH! He is either the greatest magician between the heavens and the earth or he is truly the Rasul of ALLAAH." Later the Muslims used to attack the

Mushrikeen around her abode but never attacked her village. One day she said to her people, "I think that these people leave you intentionally. Do you have any inclination to Islaam?" They said that they did and all of them embraced Islam.
(Saheeh Bukhaari Hadeeth: 342 page: 49)

- One should have respect before his seniors such as when Hadhrat Umar woke Rasulullaah .

- One should lament and grieve when any Ibaadat or virtuous act had been omitted.

- If Salaah is missed unintentionally then it is not a sin as in the incident above whereas Rasulullaah and the Sahabah all overslept and missed Fajr. When they complained of this to Rasulullaah he replied that there was no harm in it. The reason why there was no harm or sin in it is that Rasulullaah and the Sahabah did not intentionally miss the Salaah but were overcome by sleep. As far as the harm of Salaah being missed and having to repeat it, that still remains but Rasulullaah is negating there being any sin for it, as they had not intended to Miss Salaah. Thus the Salaah still has to be repeated even though they were not sinful as it was missed unintentionally.

Rasulullaah and the Sahabah becoming so overcome by sleep that they did not wake until the sun had risen above their faces was also a sign of the greatness and majesty of ALLAAH Ta'ala that despite Rasulullaah being the greatest of all the Ambiyaa he too is dependent upon the grace of ALLAAH Ta'ala as every human being. The fact of the matter is that the Rasul is an example for his people and therefore is afflicted with all those conditions as all people are, as long as it does not negate his status as a Nabi. Rasulullaah did not repeat the

Salaah in the same place as the sun had not yet risen completely and to perform the Salaah at this time is Makruh.

- If Ghusal (bath) is Waajib upon any person and there is no water available then he should perform Tayammum in the same manner as when there is no water available for Wudhu (Ablution). That is to say that Tayammum acts as a substitute for both Wudhu and Ghusal when there is no water and the method of Tayammum will still remain the same.

- Whenever admonishing any person, it should be done with kindness and affection just as Rasulullaah ﷺ did in this Hadeeth.

- This Hadeeth highlights the importance of Salaah with Jamaat (congregation) as is apparent from the advice of Rasulullaah ﷺ to the person in major impurity.

- If everyone performs their Salaah with Jamaat and one person does not then he should be admonished and the virtues of Salaah with Jamaat be explained to him.

- If any Salaah is missed then it is waajib (compulsory) to perform it later. It will not be wavered if missed and unnecessarily delaying Salaah is a sin.

- It is permissible to use the containers and utensils of the Kuffaar if one is certain that it is not impure.

- If a group of people miss Salaah together then they should repeat it with Jamaat.

- This Hadeeth explains to us one of the Miracles of Rasulullaah ﷺ that a large group of Sahabah, approximated to be forty people, all drank form the water, gave their animals to drink, filled their water bottles and those in need of a bath also bathed from it but still the water did not decrease and instead appeared to have increased. This was one of the great miracles of Rasulullaah ﷺ and an example of the blessings that accompanied his presence.

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Story 73

The Masjid in the home of Hadhrat Itbaan bin Maalik

Hadhrat Mahmood bin Rabee'a narrates that Hadhrat Itbaan bin Maalik (who had participated in Badr) came to Rasulullaah and said, "O Rasulullaah ! I have weak eyesight and I lead my people in Salaah. When it rains the water flows in the valley between my people and me so I cannot go to their Masjid to lead them in Salaah. O Rasulullaah ! I ask that you come to my house and perform Salaah in it so that I could take it as a MusALLAAH. Rasulullaah said, "ALLAAH willing, I will do so."

Hadhrat Itbaan bin Maalik narrates, "The next day after sun had risen, Rasulullaah and Hadhrat Abu Bakr came to the house and sought permission to enter. I permitted them to enter and after entering did not sit but asked me, "Where would you like me to perform Salaah?" I pointed to a corner in my house and Rasulullaah called out the Takbeer. We all formed the Sufoof (rows for Salaah) behind him and performed Two Raqaats of Salaah, ending with Salaam. We requested him to stay for a meal called "Khazirah" which had been specially prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin AI-Dukhshun?" One of them replied, "He is a Munaafiq (Hypocrite) and does not love ALLAAH and His Rasul." Hearing this, Rasulullaah said, "Do not say so this! Have you not seen that he has recited the Kalimah (testimony of faith) for ALLAAH's pleasure only?" We said, "ALLAAH and His Rasul know better. We have seen him helping and advising hypocrites." Rasulullaah said, "ALLAAH has forbidden the

fire (of Jahannam) upon those who say, "There is no Ilaah but ALLAAH", for ALLAAH's pleasure only."
(Saheeh Bukhaari Hadeeth: 421 page: 60)

- It is permissible for a blind person to lead the Salaah. If one has a valid excuse; such as because of heavy rains, Illness, or fear for one's life, then it would be permissible not to perform the Salaah with Jamaat (congregation).

- A person can speak about his illness and would not be considered as complaining against ALLAAH. In addition we learn that a person can designate a specific place for the performance of his Salaah. The prohibition of designating a specific place for the performance of Salaah as reported in 'Abu Dawood' refers to when it is for boasting and showing off.

- The Masjid in the home or rather the area of the house designated for Salaah is not regarded as an actual Masjid in Shari'ah (i.e. the same laws of the Masjid do not apply to it) and will still remain in their ownership. However a Masjid erected or built in the locality will be a Masjid in Shari'ah and will not belong to anyone.

- We also learn the etiquette that whenever any person carries out a favour for you on your request then you should entertain them and feed them. One should seek the blessings of the prayers and supplications of the pious friends of ALLAAH.

- If at any time a pious person comes to a locality then the people of the locality should go to meet him so as to benefit from his presence.

- Whenever arriving at a person's home, one should seek permission before entering even if he had been invited.

- If people begin talking ill of a person and to the best of your knowledge, he is a good person then it is necessary for

you to defend him. In addition we learn that whoever professes Imaan in ALLAAH Alone and that Muhammed is His Rasul with complete sincerity, the fire of Jahannam is Haraam upon him and Jannat compulsory for him.

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Story 74

The incident of Israa and Mi'raaj

Hadhrat Maalik bin Sa'sa'ah narrates that Rasulullaah related to them the incident of M'iraaj saying, " I was lying down in the Hateem of the Ka'abah when Hadhrat Jibraeel _ came to me and cut my body open from my navel to my chest. He then took out my heart and a golden tray with Imaan was brought to me and my heart washed and filled with Imaan. My heart was then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me, called Buraaq." **The animal's step was so wide that with each step it reached the farthest point of its sight.** I was carried on it and Hadhrat Jibraeel _ accompanied me until we reached the nearest Jannat. When he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened and when I entered the first Jannat, I saw Hadhrat Aadam _ was there. Hadhrat Jibraeel _ said to me. "This is your father, Aadam _ so greet him." I greeted him and he returned the greeting after which he said, "You are welcomed, O pious son and pious Nabi." We then ascended until we reached the second Jannat. When he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is

Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the second Jannat, I saw Hadhrat Yahya _ and Hadhrat Isa _, who were cousins. Hadhrat Jibraeel _ said, "This is Yahya _ and Isa _ so greet them. I greeted them and both of them returned my greetings after which they said, "You are welcomed, O pious brother and pious Nabi." We then ascended until we reached the third Jannat. When he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the third Jannat I saw Hadhrat Yusuf _. Hadhrat Jibraeel _ said to me, "This is Yusuf _ so greet him." I greeted him and he returned the greeting after which he said, "You are welcomed, O pious brother and pious Nabi." We then ascended until we reached the fourth Jannat. When he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the fourth Jannat I saw Hadhrat Idrees _. Hadhrat Jibraeel _ said to me, "This is Idrees _ so greet him." I greeted him and he returned the greeting to me after which he said, "You are welcomed, O pious brother and pious Nabi." We then ascended to the fifth Jannat and when he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is

Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the fifth Jannat, I saw Hadhrat Haroon _. Hadhrat Jibraeel _ said to me, "This is Haroon _ so greet him." I greeted him and he returned the greeting after which he said, "You are welcomed, O pious brother and pious Nabi." We then ascended until the sixth Jannat and when he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the sixth Jannat I saw Hadhrat Moosa _. Hadhrat Jibraeel _ said to me, "This is Moosa _ so greet him." I greeted him and he returned the greeting to me after which he said, "You are welcomed, O pious brother and pious Nabi." When I left him, Moosa _ wept and when someone asked him why he was weeping he said, "I weep because after me there has been sent as a Nabi a young man whose followers will enter Paradise in greater numbers than my followers." We ascended until the seventh Jannat and when he asked for the gate to be opened, he was asked, "Who is it?" He answered, "It is Jibraeel _." He was asked, "Who is accompanying you?" Hadhrat Jibraeel _ replied, "Muhammad!" He was asked, "Has he been called?" Hadhrat Jibraeel _ replied that I had been called. It was said, "He is most welcome. What an excellent visitor he is!" The gate was opened, and when I entered the seventh Jannat, I saw Hadhrat Ibraheem _. Hadhrat Jibraeel _ said to me, "This is your father, Ibraheem _, so greet him." I greeted him and he returned the greetings to me after

which he said, "You are welcomed, O pious son and pious Nabi." I then ascended to Sidrat-ul-Muntaha (i.e. the furthest boundary of Jannat) the fruits of its trees were as big as the jars of Hajr (i.e. a place near Madinah) and its leaves were as big as the ears of elephants. Hadhrat Jibraeel _ said, "This is the furthest boundary." There were four rivers running from it; two flowing inwards and two flowing outwards. I asked, "What are these rivers, O Jibraeel _?" He replied, "As for the two that flow inwards, they are two rivers in Jannat and the two that flow outwards are the Nile and the Euphrates." Then I was shown the Baitul-Ma'moor and a container of wine and another of milk and a third of honey were brought to me. I took the milk and Hadhrat Jibraeel _ remarked, "This is the natural path, which you follow and your Ummat as well. Then performance of fifty Salaah a day was enjoined on me. When I returned, I passed by Hadhrat Moosa _, who asked me, "What have you been ordered to do?" I replied, "I have been ordered to perform fifty Salaah a day." Hadhrat Moosa _ said, "Your Ummat will not be able to bear it. My people were tested before you and I have tried my best with the Bani Israa'eel (but in vain). Go back to your Rabb and ask for it to be reduced for your Ummat." I returned and ALLAAH reduced it by ten Salaah. Again I met Hadhrat Moosa _ when returning and he said the same as before. I returned again and once again ALLAAH Ta'ala reduced ten more Salaah. When I came back to Hadhrat Moosa _, he again advised me to have it reduced. I went back to ALLAAH and He ordered me to observe ten Salaah a day. When I came back to Moosa _, he gave me the same advice he had given me previously and when I went back to ALLAAH, He ordered me to observe five Salaah a day. When I met Hadhrat Moosa _ again, he asked, "What have you been ordered?" I replied, "I have been ordered to observe five Salaah a day." He said, "Your followers cannot bear five prayers a day and no doubt, I have got an experience of the people before

you and I have tried my best with Bani Israa'eel, so go back to your Rabb and ask for it to be reduced for your Ummat." I replied, "I have requested so much of my Rabb that I feel ashamed to ask for it to be reduced any further. Instead I will be satisfied and surrender to ALLAAH's Order." When I left, I heard a voice saying, "I have issued My Order and lessened the burden of My servants."

(Saheeh Bukhaari Hadeeth: 3745 page: 548)

- This Hadeeth relates the incident of Mi'raaj which is a unique honour of Rasulullaah □. Israa and Mi'raaj both occurred in one night and in a short space of time. When Rasulullaah □ informed the Kuffaar of this journey the next morning, they denied its occurrence as they could not believe that anyone could have travelled from Makkah to Baitul-Muqaddas and then to the Seven heavens all in one night. They even tested Rasulullaah □ and asked him to describe Baitul-Muqaddas to them. ALLAAH Ta'ala, Who is All-Powerful and capable of anything, **made Baitul-Muqaddas visible to Rasulullaah □ and while gazing at Baitul-Muqaddas answered all their questions.**

Israa refers to the journey of Rasulullaah □ from Makkah to Baitul-Muqaddas and Mi'raaj refers to the journey of Rasulullaah □ from Baitul-Muqaddas to the seven heavens and wherever else ALLAAH Ta'ala took His beloved Nabi □ to. **Israa is proven from the Quraan itself and to deny its occurrence is Kufr whereas Mi'raaj is proven from Hadeeth, thus whoever denies its occurrence will be an innovator and sinner but not a Kaafir.**

- Hadhrat Jibraeel _ knocking on each door of Jannat and seeking permission to enter indicates that what occurred that

night was contrary to the norm. Secondly it could have been possible that after Rasulullaah's chest was cut open and his heart cleansed in the well of Zam-Zam, he might have been wondering whether it would ever be the same. Thus is was shown to Rasulullaah that it was a part of all the extraordinary events, contrary to the norm, that was to occur on that night.

- Rasulullaah's heart was split open on this occasion for the second time as it had taken place once before, while he was being fostered by Hadhrat Haleemah Sa'adiyah →.

- Imaan and wisdom was brought on a golden tray and after Rasulullaah's heart was washed in the well of Zam-Zam, it was placed in his chest along with his heart. Many ignorant and so-called enlightened minds have objected to this saying that wisdom and Imaan are not physical objects that can be brought in a tray. However ALLAAH Ta'ala makes these very same people create such things that shatters their objections. Doctors now inject a serum into the blood that they claim possesses the strength of seven horses thus claiming that strength is a physical object that can be placed in a tube.

When Rasulullaah met Hadhrat Aadam _ in the first Jannat, he saw that his children destined for Jannat were on his right and those destined for Jahannam on his left. Whenever he would look towards his right then he would be pleased and when he would look to his left he would become sad. This is natural, as a parent is pleased with the good actions of his children while he is perturbed by their bad actions.

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Story 75

Hadhrat Aisha purchases Hadhrat Bareerah

Hadhrat Aisha narrates, "Hadhrat Bareerah came to seek my help regarding the recompense for her agreement of Kitaabat. I consulted with Rasulullaah □ about this and he advised me to assist Hadhrat Bareerah. I told her, "If you like I would pay the price to your masters and then set you free after which the right to inherit will belong to me." Her masters said, "If you like, you can pay what remains (of the price of her agreement of Kitaabat) and the right to inherit from her will belong to us. When Rasulullaah □ came, I spoke to him about what they had said. He said, "Purchase her and then set her free. Verily the right to inherit belongs to the one who set her free. Rasulullaah □ then ascended the Mimbar (pulpit) and said, "What will become of some people who impose such conditions which are not present in the Book of ALLAAH. Whoever imposes such conditions that are not in the Book of ALLAAH, his conditions will be invalid even if he imposed them a hundred times."
(Saheeh Bukhaari Hadeeth: 451 page: 65)

- When any slave makes an agreement with his master that he will pay a certain amount within a certain period of time in exchange for his freedom; this is known as Kitaabat or Makatabat. The Shari'ah has still maintained a relationship between the master and the slave after he has been set free which is known as Walaa or the right to inherit.

- No condition or rule that contradicts the orders of ALLAAH will be accepted or valid. A person can only attain honour and sainthood by adhering to the laws of ALLAAH and not by acting against it.

- We learn from this Hadeeth that the leader of the Muslims should admonish his people whenever he sees them performing any act that is contrary to the laws of Deen or an innovation. The leaders should endeavour to put an end to all forms of deviation.

- The leader of the Muslims should maintain a good relationship with the public and not defame any person. Rasulullaah addressed the Sahabah and made public the wrongs of adding such conditions to a sale which contradict the law of ALLAAH but at the same time he did not take any person's name and did not disgrace them publicly.

- This is proof that the testimony of a slave is valid which is why Hadhrat Aisha → accepted the word of Hadhrat Bareerah → when she said that she had made an agreement of Makatabat.

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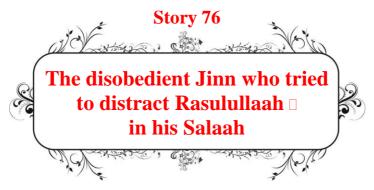
Story 76

The disobedient Jinn who tried to distract Rasulullaah in his Salaah

Hadhrat Abu Hurairah narrates that Rasulullaah said, "Last night a disobedient Jinn came to me and intended to distract me from my Salaah but ALLAAH enabled me to overpower him. I wished to tie him to one of the pillars of the Masjid so that all of you could see him in the morning. However I remembered the supplication of my brother, Hadhrat Sulaimaan,

"O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver."
(Surah Sa'ad: 35)

The narrator of this Hadeeth, Hadhrat Rooh, said, "Rasulullaah humiliated the Jinn and then released him.
(Saheeh Bukhaari Hadeeth: 456 page: 66)

- This Hadeeth mentions the capture of Jinn. ALLAAH Ta'ala created the Jinn from fire before He created man. The fact that Jinn are created from man does not mean that they are a flaming body of fire but they are created from fire in the same manner that man has been created from sand. Man's origin might have been from sand but the structure was changed to such an extent that his genetic makeup does not resemble sand in the least and sand can even cause him harm. **The same goes for Jinn; their origin is from fire but its**

structure was changed. We learn from other narrations in this chapter that the Jinn was carrying a flaming torch in his hand with which he wished to distract Rasulullaah . If the Jinn were a flaming body of fire then why did he have to carry a torch? He could have merely used his hand if that was the case. Thus we understand that the fire from which they were created was changed into an entirely different structure.

- We also learn from this narration that ALLAAH Ta'ala has granted the Jinn the ability to take other forms such as that of humans, animals, snakes, and scorpions. In some chains of narration of this Hadeeth it is reported that the Jinn came to Rasulullaah in the form of a cat. **This is why Rasulullaah has advised that if a person sees a snake, etc in one's home then it should not be killed immediately but warned three times.** If it still does take heed then it should be killed.

It is reported in 'Tirmidhi' on the authority of Hadhrat Abu Sa'eed Khudri that Rasulullaah said, "Jinn also enter some of your homes and can be seen at times in the form of a snake, etc. One should warn it to leave three times. If it is seen again thereafter then it may be killed.

Thus Jinn can take on another form and become visible to humans. When they take on another form then their power is limited to the form that they have taken and can therefore be captured as well.

- We learn from this Hadeeth that it is permissible to tie a prisoner in the Masjid just as Rasulullaah intended to do with the Jinn he captured. It is reported in 'Nasaai' on the authority of Hadhrat Aisha that Rasulullaah wrestled with the Jinn and held it so tight in a headlock that its saliva fell on to the

hand of Rasulullaah and Rasulullaah felt its coolness. Rasulullaah wished to tie the Jinn to a pillar in the Masjid so that all the Sahabah could see that Jinn could be tied.

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Story 77

Rasulullaah appoints Hadhrat Abu Bakr as Imaam in his final illness

Hadhrat Aswad narrates, "We were sitting with Hadhrat Aisha discussing the necessity of being regular with Salaah when she said, "When Rasulullaah fell sick in his final illness, the time for Salaah arrived and the Adhaan was called out. He said, "Tell Abu Bakr to lead the people in Salaah." I told him that Hadhrat Abu Bakr was a softhearted man and would not be able to lead the Salaah in his place. Rasulullaah gave the same order again and was given the same reply. He gave the order for the third time and said, "You women are like the companions of Yusuf . Tell Abu Bakr to lead the Salaah." So Hadhrat Abu Bakr led the Salaah. In the interim Rasulullaah felt a little better and came out to join the Salaah with the help of two men supporting him on each side. His legs were dragging on the ground as they supported him. Hadhrat Abu Bakr wanted to step back and let Rasulullaah lead the Salaah but Rasulullaah gestured for him to remain at his place. Rasulullaah was brought till he sat beside Hadhrat Abu Bakr ."

(Saheeh Bukhaari Hadeeth: 655 page: 91)

- We learn the importance of Salaah with Jamaat and its virtue from this Hadeeth that Rasulullaah only concern was that the Salaah should continue with Jamaat. As soon as

Rasulullaah felt a little better, he asked to take a bath and came to the Masjid supported by two people.

- It is apparent from this Hadeeth that Hadhrat Abu Bakr ↔ was the highest ranking of all the Sahabah. **Imaam Shaafie ↦ has reported that it is the consensus of the Sahabah and Taabi'een that Hadhrat Abu Bakr ↔ has the highest rank in the Ummat of Rasulullaah and after the Ambiyaa is the rank of Hadhrat Abu Bakr ↔.** This is why despite the insistence of Hadhrat Aisha → to appoint Hadhrat Umar ↔ to lead the Salaah, as she feared that Hadhrat Abu Bakr ↔ would not be able to do so on account of his soft-heartedness, Rasulullaah was adamant that Hadhrat Abu Bakr ↔ should lead the Salaah. This was a sign from Rasulullaah that the person he had appointed to act as Imaam of Salaah was worthy of being appointed Imaam of the people after my demise.

- **On the order of Rasulullaah , Hadhrat Abu Bakr ↔ led the Salaah from the Isha Salaah of Thursday till the Fajr Salaah of Monday; totalling seventeen Salaah.** The final Salaah he led, while Rasulullaah was alive, was the Fajr Salaah on Monday. This was when Rasulullaah lifted the veil from his house and looked upon his Sahabah with admiration. The Sahabah took this as a sign that Rasulullaah had recovered and their joy knew no bounds but this was to be the last glimpse of Rasulullaah upon his Ummat which consisted of Hadhrat Abu Bakr ↔ leading the Ummat. This contented Rasulullaah and he left this world pleased with the hope that Hadhrat Abu Bakr ↔ would continue to lead them.

- There is no difference of opinion that to cry silently in Salaah does not invalidate the Salaah and if one cries loudly then there are two scenarios; one is crying because of worldly

difficulty or pain, or one is crying out of fear for ALLAAH. If one cries because of worldly difficulty or pain then the Salaah is invalid and if one cries out of fear for ALLAAH then the Salaah is still valid.

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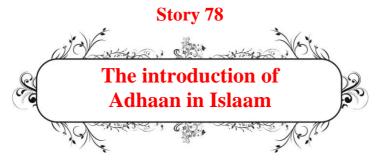
Story 78

The introduction of Adhaan in Islaam

Hadhrat Abdullaah bin Umar narrates, "When the Muslims first migrated to Madinah they would gather at specified times to perform Salaah but no Adhaan was called out. One day they consulted each other over this matter and some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Hadhrat Umar was the first to suggest that a man should call the people for the prayer. Rasulullaah then ordered Hadhrat Bilaal to stand and call the people for Salaah."
(Saheeh Bukhaari Hadeeth: 596 page: 85)

The meaning of Adhaan is to announce. When Rasulullaah first arrived in Madinah there was no set method for calling people to Salaah. One day Rasulullaah consulted with his Sahabah about the matter but no decision was made even though many suggestions were made. **However these suggestions were all rejected, as they resembled the practices of the Kuffaar.** Their discussion continued until Asr Salaah. Hadhrat Umar then suggested that everyone should ponder over the matter and the decision postponed for a later time. Rasulullaah ended the discussion and they all performed Asr Salaah.

It is the law of ALLAAH Ta'ala that He assists the person who makes the most effort. **Hadhrat Abdullaah bin Zaid bin**

Abd Rabbihi decided that he would not leave the Masjid until he finds a solution to this problem. ALLAAH Ta'ala appreciated his effort and that night while he slept in the Masjid inspired him with the words of the Adhaan in a dream. When he went to Rasulullaah the next morning to inform him of his dream, Rasulullaah replied, "Revelation to this effect has come to me before your arrival." Rasulullaah then instructed Hadhrat Bilaal to call out the Adhaan.

Rasulullaah instructed Hadhrat Bilaal to call out the Adhaan even though Hadhrat Abdullaah bin Zaid had seen the dream and in one narration it is reported that he even requested that he should be the one to call out the Adhaan since he was the one who had been inspired with it but Rasulullaah still instructed Hadhrat Bilaal to call it out on account of his loud voice. The reason for this is that the Adhaan is the announcement of ALLAAH's greatness and when Hadhrat Bilaal was being persecuted by the Quraish, he still called out the greatness of ALLAAH saying "Ahad" (The One). On account of this ALLAAH Ta'ala awarded Hadhrat Bilaal the honour of being the first Muadhin of Islaam. **When he announced the greatness of the One ALLAAH in dark times to all the Kuffaar, it was decided that he would announce the greatness of ALLAAH in better times before all the believers. This is the rule of ALLAAH; a person is rewarded according to the sacrifice he makes for ALLAAH Ta'ala.**

- Certain deviant Sufi orders have used this Hadeeth as a proof that the dreams of the Auliyaa are legitimate Shar'ie proof as then only would it have been permissible to institute the Adhaan before Salaah. However this substantiation is baseless as according to us the Adhaan was instituted based upon the Sahabi's dream but because of the order of

Rasulullaah to call it out as he had been ordered to do so by ALLAAH Ta'ala through Wahy (revelation). If Rasulullaah had not corroborated the dream of the Sahabi and not ordered it to be called out then it would never have been permissible to do so.

Nevertheless since a dream cannot be verified by any person after Rasulullaah it is not a valid Shar'ie proof. **In addition Rasulullaah corroborated the dream of Hadhrat Abdullaah bin Zaid ¬ as he had just remembered hearing those very words from the Angels on the night of Mi'raaj.** It is also mentioned in some narrations that Rasulullaah said after hearing about the dream of Hadhrat Abdullaah bin Zaid ¬, "Revelation to this effect has come to me before your arrival" as is reported in 'Musannaf Abdur Razaaq' and 'Maraseel Abi Dawood'. Since Rasulullaah has clearly stated that he has been informed of this through revelation, there remains no room for any other substantiation.

- In the Adhaan of Fajr Salaah, "الصلوة خير من النوم" (Salaah is better than sleep) is called out twice after the words "حي على الفلاح" (come to success) as one day when Hadhrat Bilaal ¬ came to wake Rasulullaah for Salaah, he found him sleeping and said, "الصلوة خير من النوم" (Salaah is better than sleep) to wake Rasulullaah . When Rasulullaah liked this phrase and instructed Hadhrat Bilaal ¬ to incorporate it into his Adhaan for Fajr Salaah. Hadhrat Bilaal ¬ then always said this in his Adhaan for Fajr Salaah as is reported in the narrations of 'Ibn Maajah' and 'Mu'jam Kabeer'. This has been added to the Adhaan of Fajr only because this is generally a time of sleep and negligence.

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Story 79

Hadhrat Muaadh bin Jabal performs lengthy Salaah

Hadhrat Jaabir bin Abdullaah narrates, "Once a man was tilling the soil with two camels until nightfall. When he returned, he saw Hadhrat Muaadh bin Jabal leading the Salaah and so joined behind him. Hadhrat Muaadh bin Jabal recited Surah Baqarah or Surah Nisaa and because of the lengthy Salaah, the man left the prayer and went away. When he learned that Hadhrat Muaadh had criticised his departure from the Salaah, he went to Rasulullaah and complained about Hadhrat Muaadh. Rasulullaah said thrice, "Are you a troublemaker, O Muaadh? It would have been better if you had recited, Surah A'alaa, Surah Shams, Surah Lail. For the old, the weak and those in need pray behind you."
(Saheeh Bukhaari Hadeeth: 695 page: 98)

- We learn a very important rule; can a person lodge a complaint about something that is absolutely virtuous? Salaah is only virtue and there is absolute merit in performing it, yet a Sahabi still complained to Rasulullaah regarding the manner in which it was performed which teaches us that it is permissible to make such complaints as long as it is credible.

- An Imaam should take his followers into consideration and perform the Salaah in accordance with the Sunnat. This is why Rasulullaah reminded him that there were old, weak and some in need, who have other matters which they need to attend to immediately and cannot be delayed. This is why one

should perform the Salaah in accordance with the Sunnat. This applies to Salaah with Jamaat whereby one should not unnecessarily lengthen it but when one is performing Salaah alone then one can lengthen it as long as one desires.

Hadhrat Muaadh bin Jabal would perform Salaah behind Rasulullaah , which was normally after a quarter of the night had passed and then would return to lead his people in Salaah and then too would recite Surah Baqarah and Surah Nisaa in the Salaah which inevitably caused difficulty to some. This was when a complaint was made against him and Rasulullaah scolded and admonished him for this.

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Story 80

The lengthy Salaah of Rasulullaah □ during a solar eclipse

Hadhrat Asmaa binte Abi Bakr narrates, "Rasulullaah □ once performed Salaatul Kusoof (Salaah at the time of a solar eclipse) and stood for a long time. He then prolonged the Ruqu. He stood up straight again and kept standing for a long time, then performed Sajdah and lengthened the Sajdah after which he sat and then performed the second Sajdah just as long. He then stood up (for the second Rakaat) and stood up for a long time, then he went into Ruqu which he prolonged. He then stood up straight and went in to Sajdah which he prolonged and then sat up and performed the second Sajdah just as long. On completion of the Salaah, he said, "Jannat became so apparent to me before me that if I had dared, I would have plucked a bunch of its grapes for you. Then Jahannam became so near to me that I said out of fear, "0 my Rabb! Will I be among these people? Then suddenly I saw a woman and a cat was tearing at her flesh with its claws. On enquiring, I was told that the woman had imprisoned the cat till it died of starvation. She neither fed it nor freed it so that it could feed itself."

(Saheeh Bukhaari Hadeeth: 736 page: 103)

- The way of a believer is that he turns to ALLAAH Ta'ala in all instances and understands all conditions to be from ALLAAH. If a person is in a good condition then he expresses

gratitude to ALLAAH and if times are tough then he turns to ALLAAH and seeks forgiveness and supplicates to him for ease.

A solar eclipse is also a time of worry and a person should turn to ALLAAH Ta'ala at such a time. ALLAAH Ta'ala removes the rays of the sun as He wishes to warn his servants that if they disobey Him then ALLAAH Ta'ala will reclaim his bounties and leave one is distress.

- It was a superstition during the period of Ignorance that a solar eclipse was a sign that an evil man had either passed away or was born. It just happened that the day of the solar eclipse was the day that Rasulullaah's son, Hadhrat Ibraheem, passed away. Rasulullaah firstly established the Sunnat of two Raqaats of Salaatul Kusoof for a solar eclipse and then delivered a Khutbah (sermon) in which he refuted these baseless superstitions. Rasulullaah informed them that the eclipse of the sun was not based upon the birth or death of any person but was in actual fact a sign of the Power and Might of ALLAAH Ta'ala. A servant should fear ALLAAH in such an instance and repent for his sins and disobedience.

- Rasulullaah was shown extraordinary things during this Salaah. Jannat and Jahannam became visible as well as their bounties and punishments. Rasulullaah saw in Jahannam a woman being punished merely because she had kept a cat as a pet but did not feed it nor did she allow it to fend for itself until it finally died of starvation. We learn that animals also have a right over us and if a person has any pet or animals that he has to tend to then he should ensure that he cares and feeds the animal accordingly. If he fails in doing so then he will be severely punished by ALLAAH Ta'ala.

- This Hadeeth explains the manner in which Salaatul Kusoof is performed and we learn that Rasulullaah

performed two Ruqu in every Rakaat of this Salaah. In some narrations three and even five Ruqu are mentioned but the law of Salaatul Kusoof is still that only one Ruqu should be performed in every Rakaat. The reason for this is that even though Rasulullaah performed two Ruqu, he stated that this Salaah should be performed in the same manner as his Fajr Salaah. Thus the performance of two Ruqu in this Salaah was only for Rasulullaah , which was actually a Ruqu of submission as Rasulullaah had been shown an extraordinary vision of both Jannat and Jahannam.

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Story 81

Hadhrat Umar dismisses Hadhrat Sa'ad and his supplication against the people of Kufah

Hadhrat Jaabir bin Samurah narrates, "The people of Kufah complained against Hadhrat Sa'ad bin Abi Waqqaas to Hadhrat Umar he dismissed him and appointed Hadhrat Ammaar bin Yaasir as their governor instead. They lodged many complaints against Hadhrat Sa'ad and even accused him of not performing the Salaah correctly. Hadhrat Umar sent for him and asked, "O Sa'ad! These people claim that you do not perform the Salaah correctly." Hadhrat Sa'ad said, "By ALLAAH! I used to pray with them as I prayed with Rasulullaah. I used to prolong the first two Raqaats of Isha Salaah and shorten the last two Rakaats." Hadhrat Umar said, "O Sa'ad! This is exactly what I had assumed about you." Then Hadhrat Umar sent one or more persons with him to Kufah to question the people about him. So they went there and did not leave any Masjid without asking about him. All the people praised him till they came to the Masjid of the tribe of Bani Abs where an old man, whose name was Usaamah bin Qataadah, stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'ad never accompanies the army in Jihaad, never distributes the spoils of war equally and is never just in his verdicts." On hearing this Hadhrat Sa'ad bin Abi Waqqaas said, "I supplicate to ALLAAH for three things; O ALLAAH! If this slave of yours is a liar and has only

spoken to show off to the people then grant him a long life, increase his poverty and put him through many trials." And so it happened and whenever he was asked how he was, he would reply, "I am an old aged man, immersed in trials, afflicted by the supplication of Sa'ad ."

Abdul Malik, the narrator, adds that he had seen him much later in life; his eyebrows were hanging over his eyes out of old age and he used to tease and assault the small girls on the road. (Saheeh Bukhaari Hadeeth: 476 page: 104)

- The result of upsetting the friends of ALLAAH and the effects of their supplications against a person is disgrace in this world and the Aakhirah (May ALLAAH save us all from such a disgrace). The supplication of an oppressed person is generally accepted by ALLAAH such that it reaches the Arsh of ALLAAH. ALLAAH Ta'ala accepts his supplication and destroys the oppressor. One can only imagine what will become of the person who oppressors the friend of ALLAAH when ALLAAH Ta'ala has stated in a Hadeeth-Qudsi, **"Whoever harms my friends, I declare war on him."**

Hadhrat Sa'ad bin Abi Waqqaas was of the Asharah-Mubasharah (i.e. those ten Sahabah who were given the glad tidings of Jannat by Rasulullaah). Usaamah bin Qataadah complained against him to the Khalifah, Hadhrat Umar , and even though he alone had a complaint he addressed the letter to be from all the people of Kufah.

Hadhrat Umar dismissed Hadhrat Sa'ad bin Abi Waqqaas from post as governor so that the complaint could be properly investigated. It was discovered that he was the only person who had a complaint against Hadhrat Sa'ad bin Abi Waqqaas . This upset Hadhrat Sa'ad immensely and in return for the three false accusations levelled against him, Hadhrat Sa'ad made

three supplications against him only applicable if he is lying. All three supplications were accepted which further proves his innocence of these accusations. This is why one should save himself from the supplications of the oppressed as it could lead to a devastating end.

Hadhrat Umar dismissed Hadhrat Sa'ad so that the matter could be properly investigated. In addition Hadhrat Umar had a greater need for Hadhrat Sa'ad in Madinah as he was part of the panel of Sahabah with whom he consulted. Hadhrat Umar himself clarified that he did not dismiss Hadhrat Sa'ad because he was at fault and in fact after being fatally wounded, Hadhrat Umar took the name of Hadhrat Sa'ad among the possible candidates of Khalifah after him. This proves that Hadhrat Sa'ad was looked upon with admiration by Hadhrat Umar, who regarded him as honest person worthy of being Khalifah. Dismissing him from his post, as governor was a small necessity required to extinguish the small flames of mischief that had arisen.

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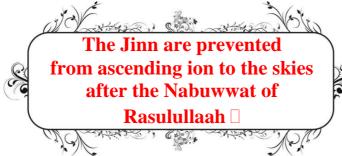
Story 82

The Jinn are prevented from ascending ion to the skies after the Nabuwwat of Rasulullaah

Hadhrat Abdullaah bin Abbaas narrates, "Rasulullaah set out with the intention of going to the market place of Ukaaz along with some of his Sahabah. At the same time, a barrier was put between the Jinn and the news from Jannat. Whenever they attempted to listen to the news from skies they were stuck by a ball of fire. The Jinn went to their people, who asked them, "What is wrong with you?" They replied, "A barrier has been placed between us and the news of the skies and whenever we attempt to listen we are struck by a ball of fire. They said, "The erection of this barrier must be a new development. Travel to the east and west and see what is the reason for this barrier being erected. Those who went towards Tihaamah came across Rasulullaah at a place called Nakhlah, which was on the way to the market place of Ukaaz. Rasulullaah was performing Fajr Salaah with the Sahabah and when they heard the Quraan, they listened to it and said, "By ALLAAH! This is the thing which has put a barrier between us and the news of the skies." They went to their people and said, "O our people; verily we have heard a wonderful Quraan, which shows the true path; we believed in it and will not ascribe partners to our Rabb." ALLAAH revealed the following verses to Rasulullaah ,

"*(O Rasulullaah)* Say, "Revelation has come to me *(informing me)* that a group of Jinn attentively listened to me *(reciting the Quraan)* and said *(to their fellow Jinn when they returned to their places)*, "Indeed we have heard a most astounding *(wonderful)* Quraan." (Surah Jinn: 1)
(Saheeh Bukhaari Hadeeth: 764 page: 106)

- Before the Nabuwwat of Rasulullaah the Jinn would ascend to the skies and listen to the conversations of the Angels; they would then add false reports to the true reports of the angels and relate it to people. When people would see some of what they had said coming to pass, they began relaying on them. After the Nabuwwat of Rasulullaah the Jinn were prevented from ascending to the skies. Eventually the Jinn held a meeting and decided to search for the cause of this prevention. They were divided into different groups and each travelled to a different land. One group came towards Tihaamah, which is situated in southern Arabia, and heard Rasulullaah reciting the Quraan in Fajr Salaah. They were mesmerised on hearing the Quraan and said that this was the reason why a barrier had been erected in the sky. They were so affected by the glorious nature of the Quraan that they all embraced Islaam.

- We learn that one should still perform Salaah with Jamaat while travelling. In addition we learn that the recitation of the Quraan in Fajr Salaah should be audible just as Rasulullaah recited audibly in Fajr Salaah and it led to the Jinn embracing Islaam.

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Story 83

The last person to come out of Jahannam

Hadhrat Abu Hurairah narrates, "Rasulullaah was asked, "O Rasulullaah ! Shall we see our Rabb on the Day of Qiyaamah?" Rasulullaah replied, "Do you have any doubt in seeing the full moon on a clear night?" They replied, "No! O Rasulullaah !" He asked, "Do you have any doubt in seeing the sun on a clear day?" They replied, No! O Rasulullaah ! He said, "You will see ALLAAH in the same way on the Day of Qiyaamah, people will be gathered on the plains of resurrection and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other false deities. Only this nation (i.e. the Muslims) will be left with its hypocrites. ALLAAH will come to them and say, "I am your Rabb!" They will say, "We shall stay in this place till our Rabb comes to us and when our Rabb will come, we will recognize Him." Then ALLAAH will come to them again and say, "I am your Rabb!" They will say, "You are our Rabb!" ALLAAH will call them and the bridge of Siraat will be laid across Jahannam and I (Rasulullaah) shall be the first amongst the Ambiyaa to cross it with my followers. Nobody except the Ambiyaa will be able to speak and they will all be saying, "O ALLAAH! Save us, O ALLAAH!

Save us." There will be hooks like the thorns of Sa'dan in Jahannam. Have you seen the thorns of Sa'dan?" They replied

that they had. Rasulullaah then continued, "These hooks will be like the thorns of Sa'dan but nobody except ALLAAH knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Jahannam forever while others will receive punishment according to their bad deeds and then be freed from Jahannam when ALLAAH intends to have mercy. He will order the angels to take out of Jahannam those who worshipped Him alone. The angels will take them out by recognizing them from the marks of Sajdah on their foreheads as ALLAAH has forbidden the fire of Jahannam from burning these marks. So they will come out of the fire, and it will have eaten away from their flesh except the marks of the Sajdah. At that time they will come out of the fire as mere skeletons. The water of life will be poured on them and as a result they will grow like the seeds growing on the bank of a river. Then when ALLAAH finishes taking reckoning from creation, one man will be left between Jannat and Jahannam; he will be the last man from the people of Jahannam to enter Jannat. He will be facing Jahannam and will say, "O ALLAAH! Turn my face from the fire as its wind has dried me and its steam has burnt me." ALLAAH will ask him, "Will you ask for anything more after this favour is granted to you?" He will say, "No by Your Honour!" And he will give to his Rabb many pledges and oaths. ALLAAH will then turn his face from the fire. When he will face towards Jannat and see its beauty, he will remain quiet as long as ALLAAH wills. Finally he will say, "O my Rabb! Take me nearer to the gates of Jannat." ALLAAH will ask him, "Did you not give me your pledge and oath that you would not ask for anything more after your first request?" He will say, "O my Rabb! Do not make me the most wretched amongst Your creatures." ALLAAH will say, "If this request is granted, will you then ask for anything else?" He will say, 'No! By Your Honour! I shall not ask for anything else." He will then take many pledges and oaths. ALLAAH will then take

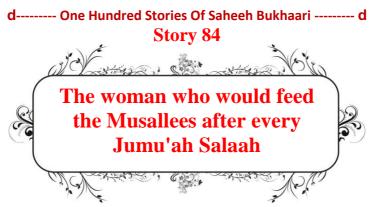
him closer to the gates of Jannat. On reaching there, he will see the beauty, charm, and pleasures of Jannat and will remain quiet for as long as ALLAAH wills. Finally he will say, "O my Rabb! Let me enter Jannat!" ALLAAH will say, "Mercy unto you, son of Aadam _! How cunning you are! Have you not taken a pledge and an oath that you will not ask for anything more than what you have been given?" He will say, "O my Rabb! Do not make me the most wretched amongst Your creatures." So ALLAAH will laugh and allow him to enter Jannat and will tell him to ask for whatever he desires. He will do so until all his desires have been fulfilled. Then ALLAAH will say tell him to request those things that he had desired and had forgotten about, reminding him of them. When all his desires and wishes have been fulfilled, ALLAAH will say, "All this is granted to you and ten times more."
(Saheeh Bukhaari Hadeeth: 798 page: 111)

- The Ahlus-Sunnah wal Jamaat are unanimous that the believers will see ALLAAH Ta'ala on the Day of Qiyaamah. The believers will be ecstatic when gazing upon their Rabb, the occurrence of which has been proven from numerous Ahaadeeth and verses of the Quraan. We also learn from this Hadeeth that the best and most virtuous of actions is Salaah as one performs Sajdah in Salaah and Rasulullaah has said that a servant is closest to his Rabb when he is in Sajdah and there is no bounty more superior than closeness to one's Rabb.

One can gauge from this Hadeeth the compassion that ALLAAH Ta'ala has towards his creation and what favours he will bestow upon them.

- We learn that the bridge of Siraat is true, Jannat is true, resurrection is true, and the reckoning of the Day of Qiyaamah is true.

Story 84

The woman who would feed the Musallees after every Jumu'ah Salaah

Hadhrat Sahal bin Sa'ad Saa'idie narrates, "There was a woman amongst us who had a farm and she used to grow beet-root on her farm. On Fridays she used to pullout the beetroot from its roots and put the roots in a utensil. Then she would put a handful of barley over it and cook it. The roots of the beetroot were a substitute for meat. After finishing the Jumu'ah Salaah, we used to greet her and she would give us the food, which we would eat with our hands and because of that meal we used to look forward to Friday."
(Saheeh Bukhaari Hadeeth: 928 page: 128)

- We learn from this Hadeeth that desiring Rizq (Sustenance) or food that is blessed is better even if it be less. We are also able to gauge the level of contentment of the Sahabah that they were satisfied with very little. Despite the lack of worldly possessions in their lives, they never desired this world and its adornments. Instead they pursued and desired virtuous deeds and reward. May ALLAAH Ta'ala also grant us the sweetness of Ibaadat and the praiseworthy traits of the Sahabah.

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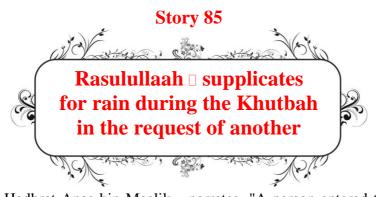
Story 85

Rasulullaah ﷺ supplicates for rain during the Khutbah in the request of another

Hadhrat Anas bin Maalik narrates, "A person entered the Masjid on a Friday through the gate in front of the Mimbar, while Rasulullaah ﷺ was standing delivering the Khutbah (sermon). The man stood in front of Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The livestock are dying and the roads are cut off (because of drought). Please supplicate to ALLAAH for rain." So Rasulullaah ﷺ raised both his hands and said, "O ALLAAH! Bless us with rain. O ALLAAH! Bless us with rain. O ALLAAH! Bless us with rain!"By ALLAAH! There were no clouds in the sky before this but as soon as Rasulullaah ﷺ made this supplication huge clouds came over the mountain and covered the entire sky. It then began to rain and continued to rain such that we did not see the sun for an entire week. The next Friday a person entered through the same gate and at that time Rasulullaah ﷺ was delivering the Friday Khutbah. The man stood in front of him and said, O Rasulullaah ﷺ! The livestock are dying and the roads are cut off (because of flooding), please supplicate to ALLAAH to stop the rain." Rasulullaah ﷺ then lifted both his hands and said, "O ALLAAH! Around us and not upon us. O ALLAAH! On the mountains, the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun."

(Saheeh Bukhaari Hadeeth: 1003 page: 137)

- During the Khutbah, the Imaam may speak out of necessity and the Khutbah will not become invalid; such as when supplicating for rain, etc.

- One should request the pious, whose supplications are more likely to be accepted, to supplicate for one's needs. In addition one can repeat the supplication up to three times.

- We also learn that one should supplicate for the outright termination of a thing which is bounty and favour but rather ask for it stopped temporarily just as Rasulullaah did. We also learn that to supplicate for the removal of a trail does not oppose Tawakkul (reliance in ALLAAH).

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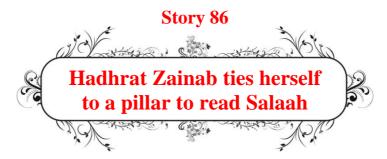
Story 86

Hadhrat Zainab ties herself to a pillar to read Salaah

Hadhrat Anas bin Maalik narrates, "Once Rasulullaah entered the Masjid and saw a rope hanging between two pillars. He asked, "What is this rope?" People replied, "This rope is for Zainab who, when she feels tired, holds it to keep standing for the Salaah." Rasulullaah said, "Do not use it. Remove the rope. You should continue reading as long as you have strength and when you get tired, the stop reading."

In another narration Hadhrat Aisha narrates, "A woman from the tribe of Bani Asad was sitting with me when Rasulullaah entered the house and asked, "Who is this?" I replied, "She is so and so. She does not sleep at night but remains engaged in Salaah." Rasulullaah said disapprovingly, "Do good deeds which is within your capacity as ALLAAH never gets tired of giving rewards until you get tired of doing good deeds."
(Saheeh Bukhaari Hadeeth: 1139 page: 154)

- A person should remain engaged in Ibaadat as long as he has the strength and ability to do so and not overexert himself. The Shari'ah has not placed any limit to the amount of Ibaadat a person should make but does require that the body and mind still be attentive. If a person will overexert himself in Ibaadat then this will cause harm to his Ibaadat itself, for example he will not have strength to pray again and there is even the possibility that he will miss other acts of Ibaadat which are

compulsory. This is why a person should perform Ibaadat according to the strength he possesses and so that he will be able to continue with that practice regularly. Each person will vary in his ability to do Ibaadat.

- When a person tires from Ibaadat then he should rest so that he can regain his energy and then worship ALLAAH Ta'ala with full attention at a later time.

- If a person has the ability to prevent wrong then he should do so.

- A woman can also engage herself in Nafl Ibaadat just Hadhrat Zainab ـ. In addition it is apparent from this Hadeeth that it is not preferable to remain the entire night engaged in Nafl Ibaadat. ALLAAH Ta'ala has said, "And I have not made Deen difficulty for you."

- It is permissible to praise a person on account of his virtuous deeds.

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Story 87

The story of Ibn Sayyaad

Hadhrat Abdullaah bin Umar narrates, "Hadhrat Umar set out along with Rasulullaah and a group of the Sahabah to Ibn Sayyaad and found him playing with the boys near the hills of Bani Mughala. Ibn Sayyaad at that time was nearing puberty and did not notice us until Rasulullaah stroked him with his hand and said to him, "Do you testify that I am the Rasul of ALLAAH. Ibn Sayyaad looked at him and said, "I testify that you are the Rasul of the illiterates." Then Ibn Sayyaad asked Rasulullaah, "Do you testify that I am the Rasul of ALLAAH." Rasulullaah refuted it and said, "I believe in ALLAAH and His Rasul." Then he said to Ibn Sayyaad, "What do you see?" Ibn Sayyaad answered, "A liar and a truthful one come to me." Rasulullaah replied, "You are confused about the matter." Then Rasulullaah asked him, "I have kept something in my mind for you, can you tell me what I am thinking about?" Ibn Sayyaad said, "It is "Dukh" (smoke)." Rasulullaah replied, "May you be disgraced. Do not exceed your limits." On that Hadhrat Umar said, "O Rasulullaah! Allow me to chop off his head." Rasulullaah said, "If he is he (i.e. Dajjaal) then you cannot over-power him and if he is not then there is no use in murdering him."

(Saheeh Bukhaari Hadeeth: 139 page: 180)

- During the era of Rasulullaah there was Jewish boy who would perform strange and peculiar feats. One is able to gauge

the extent of these feats from what has been narrated in another narration. When Rasulullaah learnt of his abilities, he set out to meet him and walked right up to him without him realising. It was only when his mother called out to him that he learnt of Rasulullaah's presence. Rasulullaah wished to enquire more about him but his mother feared that he might come to harm and thus was afraid of letting Ibn Sayyaad get close to Rasulullaah . Ibn Sayyaad was still a child at this stage but close to puberty. Ibn Sayyaad would speak in an uncertain manner just as the fortune-tellers of the Arabs would and in truth was a fortune-teller himself.

Ibn Khuldoon ↦ has written that among the various types of fortune-telling is a type which is inherent, i.e. a person is born with this ability and does not learn it from anyone. In this Hadeeth Rasulullaah invited him to Islaam, from which we learn that it is permissible to invite a child of understanding age to Islaam and if he embraces Islaam then it will be accepted from him and he will be included amongst the Muslims.

The Fitnah of Dajjaal will most definitely come before Qiyaamah and ALLAAH Ta'ala has granted Dajjaal many abilities. He will have what appears to be Jannat in one hand and Jahannam in the other and will invite everybody to worship him. Whoever embraces him is destined for Jahannam. This is why every Nabi warned his Ummat of the mischief of Dajjaal and Rasulullaah in addition to warning his Ummat of the mischief of Dajjaal also told us that he will claim to be ALLAAH but he will be blind in one eye and ALLAAH Ta'ala is not blind.

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Story 88

The person from the Bani Israa'eel who gave Sadaqah

Hadhrat Abu Hurairah narrates that Rasulullaah said, "A man from the Bani Israa'eel said that he would give something in charity. So he went out with this in mind and unknowingly gave it to a thief. The next morning people said, "Sadaqah has been given a thief." On hearing this, he said, "O ALLAAH! All praises and thanks are for you. I will give Sadaqah again." So went out again with his Sadaqah and unknowingly gave it to an adulteress. The next morning people said, "Sadaqah has been given to an adulteress last night." The man said, "O ALLAAH! All praises and thanks are for You. I have given Sadaqah to an adulteress, I shall give Sadaqah again." So he went out to give Sadaqah again and unknowingly gave it to a rich person. The next morning people said, "Sadaqah has been to a wealthy man." He said, "O ALLAAH! All praises and thanks are for You. I have given Sadaqah to a thief, to an adulteress and to a wealthy man." Someone came to him and said, "The Sadaqah which you gave to the thief, might make him abstain from stealing and that given to the adulteress might make her abstain from adultery and that given to the wealthy man might teach him a lesson and urge him to spend from the wealth which ALLAAH has given him in ALLAAH's path."
(Saheeh Bukhaari Hadeeth: 1403 page: 191)

- It is reported that this person took a vow to give Sadaqah secretly at night which is why he was unable to distinguish

who he was giving the Sadaqah to. When he gave the Sadaqah to a thief, everyone began gossiping about it which was when he learnt of his error and decided to give Sadaqah again. He made this error again on the third time, giving it to a wealthy man, and this kept on occurring because he had vowed to give Sadaqah secretly at night. It is mentioned in another narration that ALLAAH Ta'ala revealed to the Nabi of that time that the Sadaqah had been accepted on all three occasions. ALLAAH Ta'ala was testing him and that is why he made the error on three occasions. Since his intention was noble and after erroneously giving the Sadaqah to the wrong person was determined on giving it to those worthy of it, ALLAAH Ta'ala rewarded him on all three occasions. In that era Sadaqah used to be only given to the pious, which is why he was so perturbed when he learnt that it had been given to a thief, adulteress, and wealthy (miserly) man.

-We learn that a person will be rewarded in accordance with his intention and that sincerity is a precondition for the acceptance of any action. This is why Sadaqah given in secret is superior to Sadaqah given openly as the possibility of boastfulness and pride is lesser in this instance.

At times good actions can serve as a lesson for those who are sinful and immersed in wrong, which will cause them to repent and lead a noble life just as in this Hadeeth.

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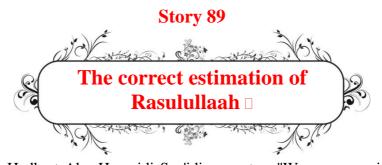
Story 89

The correct estimation of Rasulullaah □

Hadhrat Abu Humaidi Saa'idie narrates, "We accompanied Rasulullaah □ in the battle of Tabuk and when we arrived at the valley of Qura, there was a woman in her garden. Rasulullaah □ asked the Sahabah to estimate the amount of fruits in her garden. Each of the Sahabah gave different estimations and Rasulullaah □ estimated it to be ten Wasaq (One Wasaq is equal to sixty Sa'a and one Sa'a is equal to approximately three kilograms) Rasulullaah □ then told the lady to remember the amount of fruit her garden will yield." When we reached Tabuk, Rasulullaah □ said, "There will be a strong wind tonight and so no one should leave and whoever has a camel, should tie it." So we tied our camels and a strong wind blew that night and a man left for some necessity and was blown away to a mountain called Thai but did not die and returned to Rasulullaah □. The governor of Eelaa came to see Rasulullaah bearing gifts of a white mule and a sheet for Rasulullaah □. Rasulullaah □ then wrote out a guarantee of safety to his country. When returning, Rasulullaah □ and the Sahabah again passed through the valley of Qura and he asked that woman how much her garden had yielded. She replied, "Ten Wasaq!" which was exactly what Rasulullaah □ had estimated, Rasulullaah □ then said, "I wish to reach Madinah quickly and whoever among you wants to accompany me should hurry." When Rasulullaah reached Madinah, he said, "This is Thaba

(another name for Madinah) and **when he saw Mount Uhud, he said, "This Mountain loves us and we love it."**
(Saheeh Bukhaari Hadeeth: 1459 page: 200)

- We learn of two miracles of Rasulullaah from this Hadeeth. The first miracle was that only the estimation of Rasulullaah turned out to be correct. Whatever estimations were made by the Sahabah regarding what the garden would yield turned out to be wring and it was only Rasulullaah who got it right.

The second miracle was Rasulullaah foretelling the coming of a heavy storm that he warned the Sahabah about, instructing none to leave the camp as then harm would befall him. It occurred exactly as Rasulullaah had foretold and a heavy storm erupted that night and the person who left the camp was blown away by the wind.

- When Rasulullaah reached Tabuk the governor of Eelaa, Yohaana bin Rubah, came to Rasulullaah and a peace treaty was signed wherein the governor of Eelaa agreed to pay Jizyah (defence tax). The governor of Eelaa also gave Rasulullaah a white mule as a gift.

- We also learn of the virtue of Mount Uhud that as soon as Rasulullaah entered Madinah and his gaze fell upon it, he said, "This mountain loves us and we love it."

- We learn that it is permissible to accept gifts from the Kuffaar.

g5G

Story 90

The ill-treatment of the oppressive king towards Hadhrat Ibraheem _ and Hadhrat Sarah

Hadhrat Abu Hurairah _ narrates that Rasulullaah said, "Hadhrat Ibraheem _ migrated with Hadhrat Sarah _ and entered a village where there lived an oppressive king. The king was told that Hadhrat Ibraheem _ had entered the village accompanied by a woman who was most beautiful. So the king summoned Hadhrat Ibraheem _ and asked, "O Ibraheem _! Who is this lady accompanying you?" Hadhrat Ibraheem _ replied, "She is my sister (in Deen)." Then Hadhrat Ibraheem _ returned to her and said, 'Do not contradict my statement as I have informed them that you are my sister. By ALLAAH! There are no true believers on this land except you and I." Then Hadhrat Ibraheem _ sent her to the king. When the king arrived, she rose to perform Wudhu (Ablution) and supplicated to ALLAAH, "O ALLAAH! If I have believed in You and Your Nabi and have safeguarded my private parts from everybody except my husband then please do not let this pagan overpower me." **On that the king became agitated and his legs began to tremble**." Seeing the condition of the king, Hadhrat Sarah _ said, "O ALLAAH! If he should die then I will be accused of killing him." The king regained his power and proceeded towards her but she got up again and performed Wudhu (ablution) and supplicated to ALLAAH, "O ALLAAH!

If I have believed in You and your Nabi and have safeguarded my private parts safe from all except my husband then please do not let this pagan overpower me." **The king again became agitated and his legs began trembling.** On seeing the state of the king, Hadhrat Sarah said, "O ALLAAH! If he should die then I will be accused of killing him." **The king got either two or three attacks and after recovering from the last attack said,** "By ALLAAH! You have sent a Devil to me. Take her to Ibraheem and give her Haajar as well." So she came back to Hadhrat Ibraheem and said, "ALLAAH has humiliated the pagan and in addition given this slave girl, Haajar to us."
(Saheeh Bukhaari Hadeeth: 2166 page: 295)

- We learn that to speak in an ambiguous manner, in times of necessity, is permissible and will not be considered to be a lie. We also learn that when a tyrant king or ruler is being oppressive to his people then he should be obeyed. This will be permissible and allowed in Shari'ah.

- We learn that it is permissible to accept the gift of a tyrant king or a Mushrik or Kaafir.

- When one supplicates with a noble intention then the supplication will be most certainly accepted. ALLAAH Ta'ala will assist that person and the supplication will become a means strengthening ones Imaan.

- At times ALLAAH tests his pious servants so as to raise their status even higher.

- We learn that it is permissible to adopt a scheme and even lie to save oneself from an oppressor. In the same manner to save a Nabi, saint, or any believer from being murdered, it would be permissible to lie. Fuqahaa have written that if a tyrant ruler summons a person to ask him of the whereabouts

of the wealth of another and he knows of its whereabouts then it is Waajib (compulsory) for the latter to claim that he does not know where it is. To deny having any of knowledge of it would be permissible for him.

g5G

Story 91

Hadhrat Abu Bakr intends to migrate to Abyssinia

Hadhrat Aisha narrates, "Since I can remember, I have seen my parents worshipping according to the true Deen of Islaam. There was not a single day except that Rasulullaah would visit us in the morning and the evening. When the Muslims were being persecuted, Hadhrat Abu Bakr set out intending to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, he met Ibn Daghinah, the chief of the Qaarah tribe who asked Hadhrat Abu Bakr where he was going. Hadhrat Abu Bakr replied, "My people have turned me out of the country and I intend to travel the world and worship my Rabb." **Ibn Daghinah said, "A man like you will not go out nor will he be turned out as you help the poor, keep good relations with your family, assist those in need, entertain your guests and help people during their troubles. I am your protector.** So go back and worship your Rabb at your home." Ibn Daghinah accompanied Hadhrat Abu Bakr to the chiefs of the Quraish, where he said to them, "A man like Abu Bakr will not leave nor will he be turned out. Do you turn out a man who helps the poor, keep good relations with your family, assist those in need, entertain your guests and help people during their troubles? So the Quraish accepted Ibn Daghinah's guarantee of protection and told Hadhrat Abu Bakr that he was secure. They then said to Ibn Daghinah, "Advise Abu Bakr to worship his Rabb in his house and to read Salaah as

he pleases and read whatever he likes but he must not cause us difficulty because of it nor can he do these things publicly as we fear that our children and women may follow him." Ibn Daghinah told Hadhrat Abu Bakr about these conditions and Hadhrat Abu Bakr continued worshipping his Rabb in his home and did not read Salaah or recite Quraan aloud except in his house. Later on Hadhrat Abu Bakr had an idea of building a Masjid in the courtyard of his house. He did this and started reading Salaah and reciting Quraan there openly. The women and the children of the Mushrikeen started gathering around him and looking at him astonishingly. Hadhrat Abu Bakr was a soft-hearted person and could not help weeping while reciting the Quraan. This angered the chiefs of the Mushrikeen and they sent for Ibn Daghinah. When he arrived, they said, "We have given Abu Bakr safety on condition that he worship his Rabb in his house but he has broken the condition and has built a Masjid in the court yard of his house where he offers Salaah and recites the Quraan in open. We are afraid that he might mislead our women and children. So go to him and tell him that if he wishes he can worship his Rabb in his house only and if not then tell him to return your pledge of protection as we do not wish to betray you but we cannot tolerate Abu Bakr's open display of Islaam." Ibn Daghinah came to Hadhrat Abu Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibn Daghinah gave the pledge of protection to a person and his people did not respect it." Hadhrat Abu Bakr said, "I revoke your pledge of protection and am satisfied with the protection of ALLAAH." **At that time Rasulullaah was still in Makkah and he said to his Sahabah, "Your place of Hijrat (emigration) has been shown to me. I have seen a salty land planted with date-palms and situated between two mountains."** When Rasulullaah said this, some of the

companions migrated to Medina, and some of those who had migrated to Abyssinia now migrated to Madinah. When Hadhrat Abu Bakr prepared to migrate when Rasulullaah said to him, "Wait! For I expect to be permitted to migrate soon." Hadhrat Abu Bakr asked, "May my father be sacrificed for you, do you really expect that?" Rasulullaah replied that he did and so Hadhrat Abu Bakr postponed his departure in order to accompany Rasulullaah . Hadhrat Abu Bakr had two camels which he fed with the leaves of the Acacia trees for four months."
(Saheeh Bukhaari Hadeeth: 2242 page: 307)

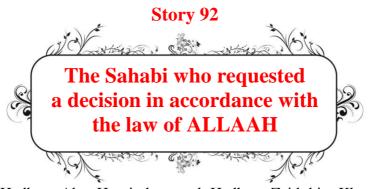
- We learn from this Hadeeth that it is permissible to offer protection to a person who is being oppressed. This was the practice of the Arabs and it was Abu Taalib who had given protection to Rasulullaah . If a person is being oppressed then it would be permissible for him to seek the protection of such a person who will be able to protect him from the persecution of others, even if that person be a disbeliever.

- This Hadeeth highlights the virtue of Hadhrat Abu Bakr that he remained ever ready to sacrifice his life and wealth for Rasulullaah .

- We learn the value of people who are actively involved in social work; such people should be treasured and never shunned or evicted.

- Hadhrat Abu Bakr reared two camels; one for himself and one for Rasulullaah . He fed them with Acacia leaves as they take longer to digest and would keep the camels satiated for longer, thus making the journey easier.

Story 92

The Sahabi who requested a decision in accordance with the law of ALLAAH

Hadhrat Abu Hurairah and Hadhrat Zaid bin Khaalid Juhanie both narrate, "A Bedouin came to Rasulullaah and said, "O Rasulullaah ! Judge between us according to the law of ALLAAH." His opponent said, "He is correct judge between us according to the law of ALLAAH." The Bedouin said, "My son was working for this man and fornicated with his wife. I have been told that my son should be stoned to death; so in lieu of that I paid a ransom of one hundred sheep and a slave-girl to save my son. I then asked the learned scholars and they said that he needs to be lashed a hundred times and then exiled for a year. Rasulullaah said, "Undoubtedly I will judge between you according to the law of ALLAAH. The slave-girl and the sheep are to go back to you and your son will get a hundred lashes and a year of exile:" He then addressed somebody, "O Unais ! Go to the wife of this man and stone her to death." So Hadhrat Unais went and stoned her to death."

(Saheeh Bukhaari Hadeeth: page 2618 page: 371)

- The Islaamic punishment for adultery (i.e. when one fornicates when married) is Rajam (stoning to death), whether the guilty party is male or female. If the perpetrator is unmarried then the punishment is one hundred lashes. If the ruler of the time deems it necessary then he may banish him as well.

- We learn that the law of ALLAAH is fixed and permanent and cannot be changed for anyone nor can any other agreement be made in place of it. The crime may be forgiven or pardoned by the ruler as long as it has not been proven in court or not brought before him. Once it has been brought before him and the perpetrator found guilty then he too cannot pardon the crime.

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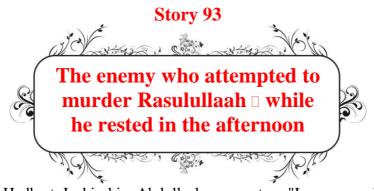
Story 93

The enemy who attempted to murder Rasulullaah while he rested in the afternoon

Hadhrat Jaabir bin Abdullaah narrates, "I accompanied Rasulullaah towards Najd to participate in a battle and when we returned, we passed through a valley having many thorny trees. Rasulullaah and the Sahabah dismounted and took rest in the shade of the trees. Rasulullaah also rested under a tree and hung his sword on it. We all took a short nap and suddenly we heard Rasulullaah calling us. We woke up and saw a Bedouin with him. Rasulullaah said, "This Bedouin took out my sword while I was sleeping and when I woke, I found the unsheathed sword in his hand and he challenged me saying, "Who will save you from me?" I said thrice, "ALLAAH!", and the sword fell from his hand. Rasulullaah did not punish him but sat down. (The Bedouin was touched and embraced Islaam.)

(Saheeh Bukhaari Hadeeth: 2822 page: 407)

- We learn of the bravery, courage, and reliance in ALLAAH of Rasulullaah that even when the enemy has sword pointed at him, he remains composed and says, "ALLAAH!" when asked who will protect you. One can only imagine what effect it had that it made the enemy drop the sword and left him awestruck that he embraced Islaam. **The name of this Bedouin was Ghowrath or Ghuwayreeth.**

This was also a miracle of Rasulullaah . Rasulullaah forgave this person and overlooked the wrong that he had done to him.

- It is permissible for a Mujaahid fighting in the path of ALLAAH to take rest when there is no fear of attack from the enemy. If the leader fears an attack or sees a possible threat then he may alert his soldiers as Rasulullaah did in this Hadeeth.

- The ruler or leader may forgive his enemy if he deems it appropriate and release him with a warning.

- One can gauge the forbearance and forgiveness of Rasulullaah that he forgave the person who had just attempted to kill him. If it were any other person then there is no telling what he would have done to this man. May we all be sacrificed for Rasulullaah , "Mercy to the worlds", who was a sterling example of good character and tolerance and it was these very same qualities that won this person over to Islaam. After all it was the character of Rasulullaah that made people flock to Islaam in droves.

g5G

Story 94

Hadhrat Haatib ibn Abi Balta'ah writes a letter to the Kuffaar of Makkah

Hadhrat Ali narrates, "Rasulullaah sent me, Zubair and Miqdaad somewhere saying, "Proceed till you reach Rawdhah Khaakh, where you will find a lady with a letter. Take the letter from her." So we set out and our horses ran at full pace till we reached Rawdhah Khaakh and we found the lady there. We said to her, "Take out the letter!" She replied, "I have no letter with me." We said, "Either you take out the letter or we will take off all your clothes (when searching you)." So she took it out of the braid of her hair. We brought the letter to Rasulullaah and it was from Hadhrat Haatib ibn Balta'ah to some of the Mushrikeen of Makkah informing them of some of the intentions of Rasulullaah. Rasulullaah asked, "O Haatib! What is this?" Hadhrat Haatib replied, "O Rasulullaah! Do not be hasty in passing judgement over me. I was a man who was closely connected with the Quraish even though I did not belong to this tribe. While the Muhaajireen with you had their relatives in Makkah who would protect their dependents and property, I had no one. I only wished to recompense them by doing them a favour so that they might protect my family, as I have no relatives there to do so. I did not do this out of disbelief' nor apostasy nor out of preferring Kufr to Islaam." Rasulullaah said, "Haatib has told the truth."

Hadhrat Umar said, "O Rasulullaah ! Permit me to chop off the head of this Munaafiq (hypocrite)." Rasulullaah said, "Haatib participated in the battle of Badr and ALLAAH has already looked at the warriors of Badr and said, "Do whatever you like for I have forgiven you.""

(Saheeh Bukhaari Hadeeth: 2915 page: 422)

- We learn that a spy can be manhandled if need be just as these esteemed Sahabah of Rasulullaah told this woman, "Either you take out the letter or we will take off all your clothes (when searching you)." She then produced the letter, which she had concealed in the braids of her hair. Hadhrat Haatib had paid this woman ten Dinaars to transport this letter for him.

- As has been stated above, Hadhrat Haatib ibn Abi Balta'ah did not do this out of Kufr (disbelief) or Nifaaq (hypocrisy) but only disclosed part of Rasulullaah's secret plans so that the Makkans would protect his family and possessions in Makkah as he was not originally from Makkah but had only settled there. He thought that by doing this favour to him, they would return it and take care of his family.

As soon as Hadhrat Haatib wrote this letter and dispatched it to Makkah, ALLAAH Ta'ala sent Hadhrat Jibraeel to inform Rasulullaah that one of his Sahabah had sent a letter to Makkah informing them of his plans and the woman carrying the letter is on route to Makkah and should be captured. Hadhrat Haatib had written in it, "You people are preoccupied while Muhammed is preparing a huge army against you to conquer Makkah. So prepare yourselves." It might seem as if this was treason but his intention was only ensure the safety of his own family. Rasulullaah was

informed through Wahy (revelation) that he is a true believer and should be forgiven. In addition to this he was amongst the Sahabah who had participated in Badr and ALLAAH Ta'ala had forgiven all the sins and shortcomings of those who participated in the Battle of Badr. Rasulullaah then forgave this Sahabi.

- This is also another one of the miracles of Rasulullaah that ALLAAH Ta'ala had informed him of the woman carrying the letter as well as her location.

- We learn that spying does not take one out of the fold of Islaam but he still remains a believer.

- A full body search will be permissible in times of necessity.

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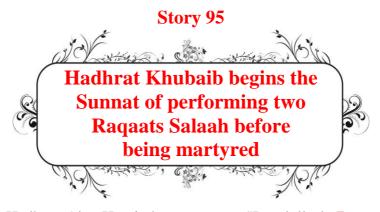
Story 95

Hadhrat Khubaib begins the Sunnat of performing two Raqaats Salaah before being martyred

Hadhrat Abu Hurairah narrates, "Rasulullaah sent a contingent of ten men as spies under the leadership of Aasim bin Thaabit Ansaari, the grandfather of Aasim bin Umar bin Khattaab. They proceeded till they reached Hadaa, a place between Usfaan and Makkah and the news reached a branch of the tribe of Hudhail called Banu Lihyaan. Two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten the dates they had brought with them from Madinah. **They said, "These are the dates of Yathrib (i.e. Madinah).", and continued following their tracks.** When Hadhrat Aasim and his companions saw their pursuers, they climbed atop a hill and the Kuffaar surrounded them. The Kuffaar said to them, "Come down and surrender and we promise that we will not kill anyone of you." Hadhrat Aasim bin Thaabit, the leader of the group, said, "By ALLAAH! I will not come down to be under the protection of Kuffaar. O ALLAAH! Convey the news of what has happened to us to Your Rasul. The Kuffaar then continued firing arrows at them until they were martyred. Hadhrat Aasim and the other Sahabah were all martyred while the three who were still alive, came down after being promised not to be harmed. They were Hadhrat Khubaib Ansaari, Hadhrat Ibn Dathnah

and Hadhrat Abdullaah bin Taariq. When the Kuffaar captured them, they undid the strings of their bows and bound their hands. Hadhrat Abdullaah said, "This is the first betrayal. By ALLAAH! I will not go with you. No doubt these (i.e. the martyrs), have set a good example for us." So they dragged him and forced him to accompany them but he refused and they killed him. They took Hadhrat Khubaib and Hadhrat Ibn Dathnah with them and sold them as slaves in Makkah. All this took place after the Battle of Badr. Hadhrat Khubaib was bought by the sons of Haarith bin Aamir and it was Hadhrat Khubaib who had killed Haarith bin Aamir on the day of Badr. So Khubaib remained their prisoner." The daughter of Haarith bin Aamir narrates, "When they gathered to kill Khubaib, he borrowed a razor from me to remove his unwanted hair and I gave it to him. He then called my son while I was unaware and seated him on his lap. I saw him placing my son on his thigh with the razor in his hand. I was beside myself with fear but when Khubaib saw the fear on my face, he said, "Are you afraid that I will kill him? No, I will never do so." By ALLAAH! I never saw a prisoner better than Khubaib. By ALLAAH, one day I saw him eating of a bunch of grapes in his hand while he was chained and there was no fruit at that time in all of Makkah. This was a bounty of ALLAAH that he would bestow upon Khubaib. When they took him out of Makkah to kill him, Khubaib requested them to allow him to perform two Raqaats of Salaah. They allowed him to and he offered two Raqaat of Salaah after which he said, "Had I not feared that you would think that I was afraid of death I would have prolonged the Salaah. O ALLAAH, kill them all with no exception." (A year had not even passed after this and each one of them was destroyed.) After making this supplication he recited the following poem,

I am being martyred as a Muslim. I do not mind how I am killed as long as it is in ALLAAH's path. This is all for the pleasure of ALLAAH and if ALLAAH wishes, Then He will bless each part that is torn from my body.

The son of Haarith then killed him. So it was Hadhrat Khubaib ؓ who set began the Sunnat of performing two Raqaats of Salaah for any Muslim who has been sentenced to death in captivity. ALLAAH Ta'ala fulfilled the invocation of Hadhrat Aasim bin Thaabit ؓ on that very day on which he was martyred. Rasulullaah ﷺ informed his companions about what had happened to them. Later on when some infidels from Quraish were informed that Hadhrat Aasim ؓ had been killed, they sent some people to fetch his head so that they could recognize him. That was because Hadhrat Aasim ؓ had killed one of their chiefs on the day of Badr. However a swarm of bees, like a cloud, were sent to hover over his body and protect him from the Kuffaar. Thus they could not cut off anything from his flesh."
(Saheeh Bukhaari Hadeeth: 2949 page: 427)

- We learn from this Hadeeth that it is permissible to surrender when a small band of Muslims are outnumbered and surrounded by the enemy. Since Hadhrat Khubaib ؓ had killed Haarith bin Aamir in the battle of Badr, his son Uqbah purchased Hadhrat Khubaib ؓ so as to avenge his father's death. When a person surrenders himself to ALLAAH then ALLAAH becomes his companion. The Kuffaar of Makkah had tried very hard to retrieve the body of Hadhrat Aasim ؓ so that they could mutilate it but ALLAAH Ta'ala sent a swarm of bees to protect his body such that they could not even reach it. ALLAAH protects whatever He wills with whichever of His creation He chooses. ALLAAH Ta'ala protected the Ka'abah with sparrows and protected the body of Hadhrat Aasim ؓ with bees.

- The life and death of a Mu'min, his health and his wealth all belongs to ALLAAH. He worships ALLAAH throughout his life and when his death comes then too he wishes to meet him in this condition; with his head bowed down to his Rabb. This is the attitude of the friends of ALLAAH. When the death of Hadhrat Khubaib ↔ approached; he wished to present himself before ALLAAH after having performed two Raqaats of Salaah. His wish was granted and in so doing he began the Sunnat of performing two Raqaats Salaah before being executed so that the last action on this earth can be prostrating before ALLAAH Ta'ala. O ALLAAH! We also ask You to grant us this favour of being able to prostrate to You before leaving this world. Aameen

- We learn from this Hadeeth that Muslim prisoners should not kill the children of the Mushrikeen, as it is possible that those very children may become Muslim in the future. This is exactly what transpired here; both the mother and her children later embraced Islaam.

- We learn of the status of Hadhrat Khubaib ↔ and his closeness to ALLAAH that he would be fed by ALLAAH Ta'ala with fruit that was out of season and nowhere to be found in Makkah.

- Another miracle of Rasulullaah becomes apparent to us; his Sahabah were hundreds of miles away yet he was informed through Wahy (revelation) of what had transpired with them.

- We also learn from this Hadeeth that when faced with death, a person should ensure that his body is clean and all unwanted hair is removed so that one will meet ALLAAH Ta'ala in a state of absolute purity and cleanliness.

g5G

Story 96

The man from the Bani Israa'eel who stole from the spoils of war

Hadhrat Abu Hurairah narrates that Rasulullaah said, "One of the Ambiyaa fought a battle in Jihaad and said to his followers, "Anyone who has married a woman and not consummated the marriage as yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for it to give birth." The Nabi continued with his expedition and when he reached that town at the time or nearly at the time of the Asr prayer, he said to the sun, "O sun! You are under ALLAAH's order and I am under ALLAAH's Order. O ALLAAH! Stop it from setting. The sun did not set until ALLAAH made him victorious. He then collected the spoils of war and the fire came to burn it but it did not burn it (as would occur in that Ummat with the spoils of war) He said to his men, "Some of you have stolen something from the spoils of war. So a man from every tribe should give me a pledge of allegiance by shaking hands with me." They did so and the hand of a man got stuck over the hand of their Nabi. The Nabi said to the man, "The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me." The hands of two or three men got stuck over the hand of their Nabi and he said, "You have committed the theft." They then brought a block of gold the size of the head of a cow and put it before him. The fire came and consumed it." Rasulullaah added: Then ALLAAH saw our weakness and disability, so he made the spoils of war permissible for us."

(Saheeh Bukhaari Hadeeth: 3027 page 440)

- We learn that the sun was delayed from setting for one of the Ambiyaa of the Bani Israa'eel. Muhaddith Ibn Ishaaq (A.R) has stated that the sun has only been delayed from setting for two of the Ambiyaa; one was Hadhrat Yusha bin Noon _ (as mentioned in this Hadeeth) and the other was Rasulullaah .

- Sadaqah is will not be accepted from stolen wealth nor does it have any worth in the sight of ALLAAH. Such wealth will be void of Barakah (blessing). In this Hadeeth ALLAAH Ta'ala did not accept the spoils of war until what had been stolen from it had been replaced. Then only did the fire descend to consume it, which was a sign of acceptance by ALLAAH.

- We learn that the spoils of war were not permissible for the previous Ummats. They would gather the spoils of war and a fire would incinerate it. It is a special favour of ALLAAH Ta'ala upon this Ummat because of their weakness that the spoils of war have been made Halaal for them so as to ease their difficulty. *All praise belongs to ALLAAH*

g5G

Story 97

ALLAAH Ta'ala will strengthen the Deen through a sinful person

Hadhrat Abu Hurairah narrates, "We were in the company of Rasulullaah □ in a battle and he remarked about a man who claimed to be a Muslim saying, "This man is from the people of Jahannam." When the battle started, the man fought bravely until he was wounded. Somebody said, "O Rasulullaah □! The man whom you described as being from the people of Jahannam fought bravely today and has been martyred." Rasulullaah □ said, "He will go to Jahannam." Some people doubted this when suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. **Rasulullaah □ was informed of that and he said, "ALLAAH is Great! I testify that I am ALLAAH's servant and His Rasul."** Then he ordered Hadhrat Bilaal to announce amongst the people, **"None will enter Paradise but a Muslim and ALLAAH may strengthen this Deen even with a sinful person."**
(Saheeh Bukhaari Ha deeth: 2965 page: 431)

- The words of this Hadeeth seem to suggest that this person was not a Muslim, which is why his sacrifices were of not avail to him and the narrations of Ibn Ishaaq ↦ and Allaamah Waaqidi ↦ mention that his name was Quzmaan and he was of the Munafiqeen (hypocrites). He did not wish to join this battle and only participated because of the women ridiculing him. Rasulullaah □ was pleased possibly because he became an

example of what transpires when one acts against the law of ALLAAH (by committing suicide). One should understand that ALLAAH Ta'ala is not in need of any persons Ibaadat or virtuous deeds, and may take service from whoever He desires. At times a sinner may strengthen the Deen or even one who is an enemy of Deen just as in this incident.

- Suicide is Haraam in the Deen of Islaam but this will not render one out of the fold of Islaam. Salaatul Janaazah may be performed for him, as he is a Mu'min, even though he disobeyed the order of ALLAAH and disobeyed Him.

- This is another miracle of Rasulullaah that events transpired exactly as he had foretold as whatever Rasulullaah said was based upon Wahy (revelation).

g5G

Story 98

Hadhrat Ibraheem's father is turned into an animal

Hadhrat Abu Hurairah narrates that Rasulullaah has said, "On the Day of Qiyaamah, Hadhrat Ibraheem will meet his father Aadhar, whose face will be dark and covered with dust. Hadhrat Ibraheem will say to him, "Did I not tell you not to disobey me?" His father will reply, "Today I will not disobey you." 'Abraham will say, "O Rabb! You promised me that You will not disgrace me on the Day of Qiyaamah and what can be more disgraceful than my father being cursed and dishonoured?" ALLAAH Ta'ala will reply, "I have forbidden Jannat to the disbelievers." Then Hadhrat Ibraheem will be addressed, "O Ibraheem! Look at what is beneath your feet?" When he will look, he will see an animal, blood-stained, which will be caught by the legs and thrown into Jahannam."
(Saheeh Bukhaari Hadeeth: 3240 page: 473)

- A Nabi is ever-concerned about his Ummat and is constantly contemplates over how his entire Ummat can be blessed with Imaan, build a connection with ALLAAH and worship ALLAAH alone. This is the constant worry of every Nabi. Rasulullaah made tireless effort upon his relatives from the Quraish and non-relatives such that he said to his beloved daughter Hadhrat Fatima and aunt, Hadhrat Safiyyah, "Ask whatever you wish and I will give it to you but in the Aakhirah only your deeds will avail you."

This Hadeeth is also an example of this type of concern; Hadhrat Ibraheem _ begged his father, Aadhar, to embrace Islaam and tried to make his father see the light but he did not embrace Islaam. On the day of Qiyaamah when he will be disgraced, Hadhrat Ibraheem _ will try to intercede for him. He will say, "O my Rabb! You promised me that you will not disgrace me and what greater disgrace can there be than my father being in such a condition." ALLAAH Ta'ala will reply, "Jannat has been made Haraam for the disbelievers and they will not enter it. We will however change his appearance so that no one will recognise him to be your father and you will not be disgraced."

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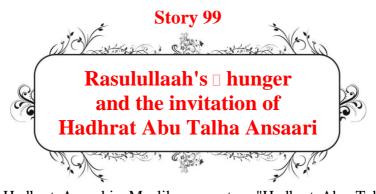
Story 99

Rasulullaah's □ hunger and the invitation of Hadhrat Abu Talha Ansaari

Hadhrat Anas bin Maalik narrates, "Hadhrat Abu Talha Ansaari said to Hadhrat Umie Sulaim , "I have noticed feebleness in the voice of Rasulullaah □, which I think is on account of hunger. Do you have any food?" She replied that she did and brought out some loaves of barley bread. She then took her scarf and wrapped the bread in it and put it under my arm. She then wrapped the other part of the veil around me and sent me to Rasulullaah □. I carried it and found Rasulullaah □ sitting in the Masjid with some people. Seeing me stand there, Rasulullaah □ asked, "Has Abu Talha sent you?" I replied that he did and he asked, "With some food? I again replied that he did. Rasulullaah □ then told those around him to follow him. They followed Rasulullaah □ and I led them to the house of Hadhrat Abu Talha , where I told him of Rasulullaah's □ arrival. Hadhrat Abu Talha said, "O Umie Sulaim ! Rasulullaah □ is coming with the people and we have no food to feed them." She said, "ALLAAH and His Rasul know best." So Hadhrat Abu Talha went out to receive Rasulullaah □ and I followed him. Rasulullaah □ said, "O Umie Sulaim ! Bring whatever you have." She brought the bread which Rasulullaah □ then broke into pieces. Hadhrat Umie

Sulaim poured butter on it from an oil tin. Rasulullaah recited whatever ALLAAH wished him to recite and then said, "Let ten people come to share the meal." Ten people were admitted, who ate to their fill and then left. Then he again said, "Let another ten do the same." They were admitted, ate to their fill and left. Then he again said, "Let another ten people do the same." They were admitted, ate to their fill and then left. He said again, "Let another ten people come." **In short, everyone ate to their fill and they were approximately seventy or eighty men."**

(Saheeh Bukhaari Hadeeth: 3453 page: 505)

- This Hadeeth informs us of a great miracle of Rasulullaah that the hunger of such a large group of people was satisfied from just a few pieces of bread. Rasulullaah supplicated and blew into the food and its blessings multiplied such that even the neighbours were able to eat from it. Even though so many people had partaken of the meal, the food still did not decrease.

- This Hadeeth also informs us of the noble status of Hadhrat Umie Sulaim and the conviction she had in ALLAAH and His Rasul that when her husband became anxious on Rasulullaah arriving with a large group for meals, she said, "ALLAAH and His Raul know best." If Rasulullaah is brining them then certainly we will be assisted from the unseen and the meal will be blessed. This is exactly what transpired; a few pieces of bread satisfied the hunger of all, fed the neighbours as well, and still did not decrease in the slightest. O Most magnificent Rabb! There is definitely blessing in your name and Your Rasul is a blessed personality. Grant us the ability to bring the practices of Your Nabi into our lives and derive the blessings from it.

Story 100

The blessings of the wealth of Hadhrat Zubair

Hadhrat Abdullah bin Zubair narrates, "When Hadhrat Zubair stood to fight in the battle of Jamal, he called me and I stood beside him, he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our wealth?" Hadhrat Zubair continued, "O my son! Sell our property and pay my debts." Hadhrat Zubair then bequeathed one third of his property to me and one third of that portion to his sons; namely, Hadhrat Abdullaah bin Zubair's sons. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." Hishaam says, "Some of the sons of Hadhrat Abdullah bin Zubair were equal in age to the sons of Hadhrat Zubair, such as Khubaib and Abbaad. Hadhrat Abdullaah bin Zubair had nine sons and nine daughters at that time." Hadhrat Abdullaah bin Zubair says, "My father (Hadhrat Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By ALLAAH! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "ALLAAH is my Master! By ALLAAH, whenever I had any difficulty regarding his debts, I would say, "O Master

of Zubair ! Pay his debts on his behalf.” and ALLAAH would help me to pay it. Hadhrat Zubair was martyred leaving no Dinaar or Dirham except two pieces of land, one of which was called Al-Ghaabah and eleven houses in Medina, two in Basra, one in Kufah and one in Egypt. In fact, the source of the debt that he owed was, that if somebody brought some money to deposit with him. Hadhrat Zubair would say, "No, I do not keep it as a trust but I take it as a debt for I am afraid it might be lost." Hadhrat Zubair was never appointed governor or collector of the tax of Khiraaj (land tax) or any other similar thing, but he accumulated his wealth from the spoils of war which he gained from the battles he participated in, in the company of Rasulullaah , Hadhrat Abu Bakr , Hadhrat Umar , and Hadhrat Uthmaan . When I counted his debt, it turned out to be two million and two hundred thousand." Hadhrat Hakeem bin Hizaam met Hadhrat Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" Hadhrat Abdullaah bin Zubair kept it a secret and said, "One hundred thousand," Hadhrat Hakeem bin Hizaam said, "By ALLAAH! I don't think your property will cover it." On that Hadhrat Abdullaah bin Zubair asked him, "What if it is two million and two hundred thousand?" Hadhrat Hakeem bin Hizaam said, "I do not think you can pay it; so if you are unable to pay all of it, I will assist you." Hadhrat Zubair had purchased Al-Ghaabah for one hundred and seventy thousand and Hadhrat Abdullaah bin Zubair sold it for one million and six hundred thousand. Then he announced to the people, "Any person who has any debt to claim from Zubair bin Awwaam should come to us in Al-Ghaabah." Hadhrat Abdullaah bin Ja'far came, whom Hadhrat Zubair owed four hundred thousand. He said to Hadhrat Abdullaah bin Zubair , "If you wish I will forgive the debt." Hadhrat Abdullaah bin Zubair said, "No!" Hadhrat Abdullaah bin Ja'far said, "If you wish

you can delay the payment of my debt, if you are going to delay payment of any debt." Hadhrat Abdullaah bin Zubair said, "No!" Hadhrat Abdullaah bin Ja'far said, "Give me a piece of the land." Hadhrat Abdullaah bin Zubair then said to him, "Yours is the land extending from this place to this place." So Hadhrat Abdullaah bin Zubair sold some of the property including the houses and paid his debt entirely. He retained four and a half shares from the land of Al-Ghaabah.

He then went to Hadhrat Muawiyah in Syria while Amr bin Uthmaan, Mundhir bin Zubair and Ibn Zumu'ah were sitting with him. Hadhrat Muawiyah asked, "At what price have you appraised Al-Ghaabah?" He said, "One hundred thousand per share," Hadhrat Muawiyah asked, "How many shares are left?" Hadhrat Abdullaah bin Zubair replied, "Four and a half shares." Mundhir bin Zubair said, "I would like to buy one share for one hundred thousand." Amr bin Uthmaan said, "I would also like to buy one share for one hundred thousand." Ibn Zumu'ah said, "I too would like to buy one share for one hundred thousand." Hadhrat Muawiyah asked, "How much is left now?" Hadhrat Abdullaah bin Zubair replied, "One and a half share." Hadhrat Muawiyah said, "I would like to buy it for one hundred and fifty thousand." Hadhrat Abdullaah bin Zubair also sold his share to Hadhrat Muawiyah for six hundred thousand. When Hadhrat Abdullaah bin Zubair had paid all the debts, Hadhrat Zubair's sons said to him, "Distribute our inheritance among us." **He said, "No! By ALLAAH! I will not distribute it among you till I announce in four consecutive Hajj seasons, "Would those who have any claims on Hadhrat Zubair come so that we may pay them their debt."** So he started to announce that in public in every Hajj season and after four years he distributed the inheritance amongst the inheritors.

Hadhrat Zubair had four wives and after the one-third of his property was excluded, each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand."
(Saheeh Bukhaari 3029 page: 441)

- The reason why Hadhrat Zubair took the trust as a debt was that if it was only kept as a trust then it would just lay there aimlessly and there was the possibility that it could be lost as well. If it gets lost then your wealth will be lost. If it is a trust then it cannot be put to use but if it is left as a debt then if it is lost, I will still have to pay back the debt and your wealth will be protected. If it is kept as a debt then your wealth will not lie aimlessly but I can use it in trade.

- It is correct to make a bequest at the time of battle or when one fears for one's life. We also learn from this Hadeeth that the trustee to the estate, to whom the bequest was made, can delay distribution of the inheritance until all the debts are paid and bequests fulfilled. **We learn that a grandfather can make a bequest for his grandchildren.**

- We are able to gauge the level of generosity possessed by Hadhrat Abdullaah bin Ja'far and understand why he was awarded the title, "River of kindness".

- This Hadeeth teaches us that it is permissible to use words that have a dual meaning. Hadhrat Zubair used the word "Mowla" (master) which can refer to ALLAAH, owner of a slave or a freed slave. Hadhrat Abdullaah bin Zubair could not understand what his father was implying as he thought he meant freed slave whereas Hadhrat Zubair was referring to ALLAAH. This indicates the reliance that Hadhrat Zubair had in ALLAAH Ta'ala.

- We learn of the conviction and firmness of faith that Hadhrat Abdullaah bin Zubair possessed that even though one of his father's close friends, Hadhrat Hakeem bin Hizaam , had offered to assist him, he refused. We learn of the generosity and concern of Hadhrat Hakeem bin Hizaam that he made the effort to enquire about the debts of his friend and offered to assist in paying it.

- The request for any debtors of the deceased to come forward should be made in a public gathering where there is a greater likelihood of his debtors being present.

May ALLAAH Ta'ala grant all the believers the ability to tread the path which pleases ALLAAH Ta'ala and follow the Sunnat of Rasulullaah , and understand it to be the only path of success.

Your humble servant
Muhammad Ilyaas Mathaahiri

About the book

Many books of stories have been compiled, containing stories of various calibre; strong, weak, authentic and at times even fabricated. However the compilation before you contains one hundred stories or lessons which have been reported in one of the most authentic compilations of Hadeeth, 'Saheeh Bukhaari'.

It will prove to be extremely advantageous for orators and lecturers, who can use it a source for preparing their lectures and since all these stories are reported in 'Saheeh Bukhaari' there is no doubt with regards to its authenticity. Just as this book will prove to be beneficial to orators it is, by the grace of ALLAAH, a treasury of advice and guidance for all readers that will open a door to an entirely new world of learning which the common person is usually unaware of.